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Η

ΠΡΟΣ ΡΩΜΑΙΟΥΣ

ΕΠΙΣΤΟΛΗ.

ST PAUL'S EPISTLE TO THE ROMANS.

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Η

ΠΡΟΣ ΡΩΜΑΙΟΥΣ

ΕΠΙΣΤΟΛΗ.

ST PAUL'S EPISTLE TO THE ROMANS.

WITH NOTES

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BY

C. J. VAUGHAN, D.D.

MASTER OF THE TEMPLE,
AND CHAPLAIN IN ORDINARY TO THE QUEEN.

FOURTH EDITION.

London:
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1874.

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PREFACE TO THE FIRST EDITION.

BY dedicating this work to my elder Pupils at Harrow[1], I hope that I sufficiently indicate what is and what is not to be looked for in it.

A glance at the following pages will show that I enter into no competition with those who have sought to provide the students of Scripture with large materials of theological information, or to guide them through a labyrinth of conflicting interpretations. These are important objects, and learned and able men in our own country are pursuing them. But mine has been a different and a humbler aim. I have set before myself the case of readers who require rather results than processes of investigation, and have sought not so much to argue and to discuss as to interpret and to teach.

[1] Dedication (1859):

TO
THE SIXTH FORM
PAST AND PRESENT
OF
HARROW SCHOOL.

I have long felt that there was a work still to be done in connection with the study of Scripture, in which it would be an unspeakable happiness to bear even the humblest part. The interpretation of the Word of God is too apt to degenerate into a censorship of its human interpreters. Men are satisfied to drink of a very turbid stream, who might slake their thirst at the living spring. The προφήτης, instead of being the very mouthpiece of the μάντις, becomes the mere echo of surrounding προφῆται. Gifts are exercised in the collation and comparison of previous commentaries, which would be invaluable if brought to bear immediately on the living oracles themselves.

I believe that, to a mind educated in the study of ancient writers, and a heart disciplined for the pursuit of Divine knowledge, the Scriptures will gradually unfold their own meaning as the reward of a patient and a trustful study. On the other hand, if this process be interfered with by the premature presentation of the opinion of a human commentator, the clearness of the vision will inevitably be disturbed, now by a prepossession, and now by an antipathy, alike inconsistent with the spirit of calm and candid enquiry, and uncongenial to the very climate in which such processes should be carried on.

It will not be supposed that I undervalue the work of those who, in the study and explanation of

Scripture, have availed themselves of every help furnished by the labours of those who have gone before them. Such a tone would indeed give little promise of success in a toil of which the first condition is humility. Still less can I hope that the present commentary on the Epistle to the Romans will afford a specimen of that method of interpretation which I have spoken of as desirable. Its deficiencies are many and obvious. My very anxiety that it should be an independent testimony has necessarily rendered it most incomplete. I have abstained, throughout the whole of its preparation, from all use of the notes or commentaries of others. I have desired to catch and to represent the meaning of each passage and of the whole, without deriving it from any secondary source. For almost eighteen years, at intervals, I have been occupied in this study. Each single note is the result of some honest labour. Every reference, whether in illustration of language or of doctrine, has been minutely examined and deliberately chosen. In some cases, the interpretation given has been selected from amongst several which occurred to me; selected perhaps after long hesitation, frequent reconsideration, and some changes of mind. When finally chosen, I have nevertheless stated it *alone*, as the conviction of my own judgment, and in the hope that the judgment of others may ratify it. In almost every instance I have added proof to assertion,

deriving that proof invariably from Scripture itself, and generally from some parallel expression in the writings of the same Apostle.

How often I have seemed to myself to arrive at positive certainty as to the intended sense of some difficult passage, by the help of light thrown upon it from another, it is not for me to say. If I express a thankful hope that it often has been so, let it be for the sake of adding a reverent testimony to the harmony of the Divine Revelation, and to the power and dignity of its enunciation by St Paul.

That that enunciation is made in language deserving to be carefully examined, because, like the language of all intelligent men, it expresses thought, and means what it says, ought not to require to be stated. The idiom of St Paul may differ in some important respects from that of the Attic writers, and yet not be on that account loose or accidental. Hellenistic Greek, if in one aspect a corruption, is in another rather an over-refinement, of the Classical original. Its departures from the purer model are not all provincialisms or vulgarisms. It has laws of its own, and those laws can in some measure be traced and should be studied. And with reference to language generally, it is surely the right of every author to have his words regarded as intentional and not casual, if they will bear an intelligible sense in their legitimate construction. One of my principal

endeavours has been, to trace through the New Testament the uses of the more remarkable words or phrases which occur in this Epistle, arranging them, where the case required it, under their various modifications of sense, so as to render (if it might be so) some service to the study of other parts of Scripture. In no instance have I allowed myself to travel, except by actual necessity, from the Scriptural into the Classical field.

On the other hand, St Paul's exposition of Divine truth is ever of what may be called an occasional as opposed to a systematic character. Not accidental, with reference to the inspiration which dictated, or to the Providence which guided and preserved the writing; yet incidental, as regarded its human author, the circumstances which elicited it, and the wants to which it ministered. A man full of faith and of the Holy Ghost addresses himself, in an epistolary form, to a congregation known to him personally or unknown. In the former case, it is natural that his letter should abound in reminiscences of past intercourse, expressions of gratitude for kindnesses received, and of anxiety for the permanence of that work of which he had witnessed the commencement. In the latter case, it is equally natural that he should carry his readers at once into that region in which his own best and highest life is exercised, assume their communion with him in

things felt to be all-important, and expatiate with them, as their guide at once and their companion, among the mysteries, the revealed secrets, of the very world to come. The Epistle to the Romans is of the latter order. This congregation was one which St Paul had not yet visited. In an Epistle therefore addressed to it we should expect general topics to predominate over personal. But an Epistle, whatever be its subject, and to whomsoever it may be addressed, is an Epistle, a letter, still. It differs essentially from every other kind of writing; from a speech, from a discourse, from a treatise, from a meditation. We must scarcely attempt to divide it into sections. We must scarcely imagine it to have been written upon a preconceived plan. We expect in it sequence, not system; coherence, not composition. It is enough if each sentence, each topic, flows easily out of the preceding; if every thought suggests the next which follows, by a train not of elaborate reasoning, but of natural association. Taking it as it is, we may show its connection, we may trace its argument; but we mar its beauty, and we miss its meaning, if we reduce it to a framework of premeditated heads and formal subdivisions.

While therefore I have laboured, even at the risk of some repetition, to follow from step to step both the substance and the language of this Epistle, I have abstained from any attempt to give, whether

beforehand or afterwards, a detailed analysis of its contents.

A life of almost incessant practical labour affords little room for studies which, to be worth anything, ought to be prolonged and continuous. Nevertheless I cherish the hope that I may yet add something to this work; something, at all events, to correct its errors; something, it may be, to carry a similar process into another Epistle of St Paul.

For the present, I would commend this portion of my undertaking to the use of those for whom it is specially designed.

I desire to record my impression, derived from the experience of many years, that the Epistles of the New Testament, no less than the Gospels, are capable of furnishing useful and solid instruction to the highest classes of our Public Schools. If they are taught accurately, not controversially; positively, not negatively; authoritatively, yet not dogmatically; taught with close and constant reference to their literal meaning, to the connection of their parts, to the sequence of their argument, as well as to their moral and spiritual instruction; they will interest, they will inform, they will elevate; they will inspire a reverence for Scripture never to be discarded, they will awaken a desire to drink more deeply of the Word of God, certain hereafter to be gratified and fulfilled.

There are also Christian laymen who would gladly study the New Testament in its original Greek, if they could find a guide neither verbose nor disputatious; contented to give the true, without expressly negativing every erroneous interpretation; avoiding theological technicalities, and yet telling them, distinctly and accurately, what St Paul himself wrote upon topics of paramount and unchangeable interest. To minister in any manner to the wants of such students of Scripture would be its own reward.

I will not disguise my hope that this publication may possibly, in some few instances, be of use even to a different class of readers. My own special study of the Epistle to the Romans began in preparation for expository Sermons, delivered weekly, during 1842 and the two following years, in St Martin's Church at Leicester. If I could indulge the expectation that these Notes might aid a similar plan in some other Parish, furnishing a brother Clergyman, whose strength and time may be too heavily tasked to leave much room for independent research, with the bare elements of exposition, to be clothed by his own experience and zeal with the better part of all preaching, its sympathy and its exhortation; I should indeed feel that I had reaped an abundant harvest, for which no words of mine could adequately express my thankfulness.

For the text of this Edition of the Epistle to the Romans I am indebted to my friend the Rev. B. F. Westcott, M.A., late Fellow of Trinity College, Cambridge; whose name will be a sufficient guarantee for the learning, accuracy, and ability with which that most important part of the work has been performed. Mr Westcott has thus allowed me to anticipate (with regard to this Epistle) the publication of that complete recension of the text of the New Testament, on which he has been for some time engaged. For everything connected with the text, except indeed the punctuation, Mr Westcott has kindly permitted me to make him responsible. The principles on which his revision has been made will be found clearly stated in his own words which follow.

SEVENOAKS,
August 6, 1859.

NOTE BY THE REV. B. F. WESTCOTT.

"It has been our[1] object to give a text which contains what appear to be the exact words of the Apostle, even in points of orthography, simply from the consideration of the

[1] In the revision of the text I have been throughout in constant communication with the Rev. Fenton J. A. Hort, M.A., without whose help I should not have undertaken the task. Though Mr Hort is not answerable for every reading which is adopted, I believe that our points of difference are not more than two or three. I owe to Mr Hort particularly a sense of the importance of the various readings in iv. 1 (*om.* εὑρηκέναι), and xiii. 5 (ἀνάγκῃ ὑποτάσσεσθε), and of a change of accent in κρίνει for κρινεῖ in ii. 16.

evidence, without paying any regard to the *textus receptus* or to any other standard. With this object we have made use of every kind of evidence, external and internal, not confining ourselves to authorities of a particular date, nor disregarding considerations of style and language. Without attempting to fix very rigidly the limits of the different groups or 'families' into which the external evidence—MSS, Versions, Quotations—may be divided, any one who has analysed the various readings in a few chapters of the New Testament, will see that, as a general rule, certain authorities have a kindred character. This being so, it is necessary to estimate the relative value of the different *groups* of authorities as well as of the *individual* authorities themselves; and the *group* which represents the most ancient text must, without doubt, have the greatest weight, the most ancient text being determined, in the first instance, purely historically. If all the authorities which this class includes—manuscripts of various dates from the 4th to the 14th or 15th century, the oldest versions, the earliest quotations—are unanimous, then the text may be considered certain, and the variations which exist can (in point of fact) be traced to some well-known cause of corruption. When, however, the members of the highest class differ among themselves, then problems of various difficulty arise which do not admit of any uniform mechanical solution. It frequently happens that a various reading is confined to one of the subsidiary groups which are formed within the main group—to Western authorities, for instance, in conflict with all others—or that it is an obvious gloss, or an interpolation, or a transitional reading—and when this is so, there can be little doubt as to the decision. But sometimes the authorities are so divided that an absolute judgment is at present impossible. Either a most important Greek MS stands nearly alone, and yet

is supported by strong internal evidence; or internal evidence is against the best attested reading; or the variations are such that they point to a corruption anterior to existing authorities. In such cases, and they are comparatively very rare, the alternative readings are always given in the margin, so that every reading is noticed which seems to have a *bonâ fide* claim to be considered as part of the true text. Other readings have an interest from peculiar causes, as illustrating, for instance, either the source or the progress or the limits of a corruption. To notice these particularly would render it necessary to enter into details foreign to the present work; but the student will find (on reference to any critical apparatus) examples worthy of attentive consideration in the following passages of the Epistle: i. 32; ii. 17 (ἰδέ); iii. 5 (*κατὰ ἀνθρώπων*), 9; iv. 25 (δικαιοσύνην); v. 16 (*ἁμαρτήματος*); vii. 6 (*τ. ν. τοῦ θανάτου*), 25 (εὐχαριστῶ); viii. 1, 24; xii. 11 (*τῷ καιρῷ*), 13 (*ταῖς μνείαις*); xiii. 12 (*τὰ ἔργα τ. φ.*); xiv. 6; xv. 24, 32; xvi. 17, 18.

"The only passage in the Epistle which presents any critical difficulties of a peculiar character is the great doxology which is found in the mass of later MSS at the end of Chap. xiv., and in the most ancient at the end of Chap. xvi. This difference of position is evidently the result of some earlier variation, of which traces remain in intermediate readings, for the doxology is inserted by some MSS in *both* places; and in two (or three) it is omitted entirely. And yet further the variations which exist in xvi. 20, 24 point to successive attempts to harmonize it with the form of the context. In several respects the passage offers an analogy to the famous *pericope,* John vii. 53—viii. 12, but with this difference, that internal evidence is decisive as to its Pauline origin. Whether it may be possible that the Epistle proceeded in two forms from the

Apostle's hands, the one closing with Chap. xiv. and the doxology, the other extended by the addition of the two last chapters after the omission of the doxology, or whether any other more satisfactory explanation can be offered of the phenomena of omission, repetition, transposition, authenticity, must be left for further investigation.

"Many points of orthography, such as the spelling of compounds of *σὺν* and *ἐν*, must be regarded as still unsettled. The best MSS do not in all cases observe a uniform rule, and some of those which most constantly preserve the *ν* contain such singular mistakes from sound in other cases, that it would be rash to trust to their authority alone. For similar reasons I have not gone so far in admitting other orthographical peculiarities (as *λίμμα, ἐφ' ἑλπίδι, ἐραννάω*) as the evidence of MSS in particular passages would justify, though it is possible that the orthography of the same writer might vary in some words in the course of a long Epistle."

PREFACE TO THE THIRD EDITION.

MORE than ten years ago I expressed the hope that I might live to add something to the work which had already occupied much time and labour[1]. It was not, however, until a first and second Edition had been exhausted, that I seriously set myself to the task of thorough revision. For the last three years, I can say with truth, this object has been steadily kept in view; and amidst a thousand interruptions arising from daily calls of practical duty I have at last succeeded in accomplishing what I proposed to myself; accomplishing, and not accomplishing—for no one can feel more strongly than myself the inadequacy of the result achieved.

The present Edition is as nearly as possible twice the length and bulk of the former. Not one page

[1] See Preface to the First Edition, page xiii.

remains unaltered: for the most part it has been entirely re-written.

The main features of the work are, however, unchanged. Not only is the general line of interpretation what it was in the first Edition, but in all passages of primary importance the idea, and often the language, is the same. Each paragraph, each sentence, each clause, has been carefully, painfully, repeatedly pondered; the rendering has been made more exact, the expression of the thought terser and more pointed, the connection or transition more distinctly defined; but I do not recall an instance in which it has been found necessary to reverse an earlier judgment upon any important topic of doctrine.

It is rather in the matter of illustration than of exposition that this third Edition differs from the two preceding it. I have sought more and more to render the work serviceable to students of the Greek Testament generally, and of St Paul's Epistles in particular. As my hope diminishes of living to complete a series of like publications, there has grown a desire to contribute something which may be helpful in this direction, so far at least as the vocabulary of the Epistle to the Romans comprehends (as to a great extent it does) the words and phrases of St Paul's other writings. The Index to this work will

be found, in some considerable degree, an Index to the Epistles as a whole.

The same process which the first Edition carried through the New Testament has now been applied also to the Septuagint. With diligent toil each important word has been traced out through the Greek Bible and Apocrypha, by the help of the invaluable, but most inaccurately printed, Concordance of Trommius, and a thoughtful selection and classification made of its distinctive and illustrative uses. The amount of time and toil thus bestowed, in the endeavour to take nothing for granted or at second hand, can only be estimated by one who has made the attempt.

As in the first Edition, so in this, I have abstained from any reference to the notes or commentaries of others. It is impossible, indeed, for any man to assert, with regard to any department of study, that he is absolutely independent of suggestion or influence from others. No doubt, if I were able to trace my idea of any particular passage to its source, I might find it largely indebted to things heard and read, from the days of lessons in the Sixth Form at Rugby under Dr Arnold thirty-five years ago, down to the present moment. It is only in a modified sense that any truthful writer can lay claim to absolute independence.

I remember a passage in Archdeacon Evans's *Bishopric of Souls*, in which he recommends a young Clergyman to study his Greek Testament for himself, without note or comment, by the help (I think) of Wahl's *Clavis* alone, promising him a result of true understanding out of all proportion to the second-hand opinion of doctrine which might be drawn from note-writers and expositors. Such a suggestion received in the first days of a man's Ministry, and steadily adhered to throughout it, can scarcely fail to influence strongly—and it has been the moving-spring of this Book.

In one chief respect this third Edition is but the reprint of the former. I have preserved intact the remarkable (in many senses the unique) text furnished to me by the kindness of my dear and honoured friend Canon Westcott. It was made too precious to me by the evidence it gives of his friendship, and it is in itself too valuable as the work of such a man, to allow of my departing from it. I feel that it gives an interest to my work, at least until his own recension is published, which it could not possess without it.

I must frankly say that longer experience does not tend to raise my estimation of the importance of questions of literal orthography, in the case of an Author who wrote habitually by dictation, and

often (it must be supposed) by the help of an imperfectly educated amanuensis. The utmost which any investigation of such matters can do for us is to approximate to an idea of the prevalent spelling among copyists of the third, fourth, or fifth century. I should myself hesitate as to the substitution, for example, of the ν for the μ in compounds of ἐν or σύν, and I should repudiate such barbarisms as the aspirate in the phrase ἐφ' ἑλπίδι. It is hard to make St Paul responsible for vulgarisms or provincialisms, which certainly his pen never wrote, and which there can be no proof that his lips ever uttered.

This remark must by no means be extended to larger and graver questions affecting the condition of the sacred text. It is deeply interesting to take note of the process of thought and feeling which attends in one's own mind the presentation of some unfamiliar reading. At first sight the suggestion is repelled as unintelligible, startling, almost shocking. By degrees, light dawns upon it—it finds its plea and its palliation. At last, in many instances, it is accepted as adding force and beauty to the context, and a conviction gradually forms itself that thus and not otherwise was it written. Examples will not be wanting in the pages which follow.

I have felt, in the progress of my work, that scarcely sufficient stress has been laid by the stu-

dents of St Paul upon a point just adverted to—his habit of writing by dictation. How sufficient a reason is here for broken constructions, for participles without verbs, for suspended nominatives, for sudden digressions, for fresh starts! How strong an argument, on the other hand, against that favourite expedient of his commentators, the supposition of a prolonged parenthesis, which should leave at its close some two or three words to be read with a sentence five or six verses behind[1]! We must picture to ourselves, in reading this profound Epistle to the Romans, a man full of thought, his hands perhaps occupied at the moment in stitching at the tent-cloth, dictating one clause at a time to the obscure Tertius beside him, stopping only to give time for the writing, never looking it over, never perhaps hearing it read over, at last taking the style into his hand to add the last few words of affectionate benediction—and when we keep all this in view, we shall cease to wonder if in one place we find καυχώμενοι where we should expect καυχώμεθα[2], and in another stumble upon a superfluous ᾧ which brings ruin into the flow of a magnificent closing doxology[3].

In the first Edition I abstained altogether from

[1] See, for example, ii. 13—16. v. 12—18.
[2] v. 3, 11. [3] xvi. 27.

the attempt to systematize the Epistle into a programme of contents. Any such synopsis should certainly be read as a retrospect. A careful reader will find what is necessary in the notes. I will gather it, however, into a brief summary here.

St Paul is in Greece—for the second time—probably at Corinth (Acts xx. 2, 3. Rom. xv. 25. xvi. 1, 23).

This is his sixth (preserved) Epistle. Before it stand the two to the Thessalonians, written from Corinth (Acts xviii. 11); that to the Galatians, probably from Ephesus (Acts xix. 10); the first to the Corinthians, from Ephesus (Acts xix. 22); the second to the Corinthians, from Macedonia (Acts xx. 1, 2). When he resumes his writing, it will be from his imprisonment at Rome (Acts xxviii. 30).

He addresses here for the first time a Church which he has not visited. The result is, a more detailed exposition of doctrine than is his wont in other Epistles. Yet the letter is peculiarly full of salutations (chap. xvi.), to persons known to him, we must suppose, in other residences, and from those who are about him where he is.

The Church of Rome does not appear to have been yet visited by an Apostle (compare chap. i. 10, 11, with xv. 20—24). Its formation may easily be

accounted for by remembering οἱ ἐπιδημοῦντες Ῥωμαῖοι present at Jerusalem on the great day of Pentecost (Acts ii. 10).

After a somewhat ample inscription, in which he introduces the great Person of the Gospel, and his own responsibility as the Apostle to the Gentiles (i. 1—7), he speaks of his long desire to visit them, and hastens into the absorbing topic of the Epistle—

The Gospel as a Power of God for Salvation (i. 8—16).

How so? How is the Gospel a power?

It contains the revelation of a δικαιοσύνη (i. 17).

But why is this needed?

Because God's wrath is upon sin (i. 18), and all have sinned.

The Gentiles (i. 19—23). A terrible picture of the decline and ruin of the world without God.

The Jews no less fatally (ii. 1—iii. 20).

Thus needed, what is the offer? A condensed, elaborate, magnificent definition of it follows (iii. 21—31).

The gratuitous character of the offer is vindicated and illustrated from the Old Testament (iv. throughout).

The *power* of the instrument—its immediate, progressive, and ultimate effect—is drawn out

(v. to viii.); with some digressions—redemption as a reversal of the fall (v. 12—21); redemption as a lifting of the life above sin (vi. throughout); redemption in contrast with the life under law (vii. throughout).

The bearing of the Gospel upon the Jewish nation; a sorrowful experience, but involving no injustice on the part of God, and hereafter to be gloriously compensated (ix. to xi.).

Practical consequences of the Gospel: entire self-dedication as a thank-offering of the life, and a cheerful devotion to duty in each particular gift and relation, in all patience and charity (xii. throughout), in subordination to human authority, in a pervading principle of love (xiii. throughout), in toleration of scruples, in strict conscientiousness (xiv. throughout), and on the whole in the imitation of Christ (xv. 1—13).

The conclusion reverts to his purpose of visiting them, and to plans connected with it (xv. 14—33).

The 16th chapter is filled with greetings and salutations, closing with a splendid doxology, as to the exact place of which there is, however, considerable question.

The Epistle to the Romans occupies thus a central place, chronologically as well as doctrinally, amongst all the writings of St Paul. We see him in the fulness of his Christian strength; every part of his education still tenaciously grasped, and consecrated for all time to the Church's and to his Master's service. No peculiar circumstance of his readers, no exceptional experience of his own, here narrows his scope or colours his style. It is the Gospel, pure and simple—the Fall and the Redemption—the weakness of Law and the might of Grace—which he sets forth in this letter in words strong and pregnant, at once characteristic of the writer and worthy of the august theme.

To be permitted to minister in the outer court of so divine a sanctuary—to hew the wood and draw the water which shall subserve in the humblest degree its spiritual, its everlasting offices—is honour enough, reward enough, for any man. More especially if he might be permitted to draw towards this sacred study any of those educated minds, those powerful intellects, to which it is his responsible task to present week by week, in the most venerable of Churches, the living life-giving Word. To these now, as formerly to a younger and equally beloved charge—some, indeed, are included alike in the one de-

scription and in the other—I take pleasure in dedicating, with all thankfulness, this first fruit of my residence in the tranquil courts of the illustrious Temple.

THE TEMPLE,
January 10, 1870.

PREFACE TO THE FOURTH EDITION.

THE present Edition is little more than a careful reprint of the last preceding it. The chief difference will be found in the improved text of passages quoted from the New Testament in the Notes. These passages were formerly printed, almost without alteration, from the second edition of Tischendorf. They have been now carefully revised, by the help of my friend Mr A. A. VanSittart, formerly Fellow of Trinity College, who has further permitted me to make use of his well-known skill and experience in the correction of the Proof sheets of the whole Volume.

THE TEMPLE,
March 3, 1873.

ON ST PAUL'S CONVERSION AND DOCTRINE.

The following pages are printed from a Discourse delivered in the Temple Church, January 23, 1870, *suggested by some recent publications on St Paul's theological standing.*

2 Corinthians ii. 14.

Now thanks be unto God, which always causeth us to triumph in Christ.

There is a depth in the expression, not quite sounded by the Received Translation.

The idea conveyed by the English Version is that of a victorious general, who owes indeed his triumph to God, and celebrates indeed his triumph in Christ, but who yet stands with robe and crown in his car of victory, and receives the acclamations of an applauding populace.

St Paul is free in his use of metaphors. Now he is a runner, straining every nerve for the prize suspended before him. Now he is an athlete, training for the encounter, and the antagonist against whom he is matched is his own body. Now he is a husbandman, tilling God's field—a master-builder, raising, tier by tier, God's temple—a soldier, disentangled from earth's occupations, that he may fight, by land and sea, God's battles.

Amidst all this and a far greater variety of illustration and simile, I do not recall one example in which St Paul represents himself as occupying on

earth a position of gratulation or glory. We accept the text as it stands, because we suppose it to be St Paul's writing; but, if we examine it, it scarcely satisfies us as characteristic of his habitual feeling.

How different, when we read the saying as a Greek would read it! when we find that St Paul in the text is not the general reposing upon his laurels; not the magnificent recipient of a more than human ovation; not the admired of all beholders, who, at one turn in the road, or at one point in the ascent to the Capitol, is to order his conquered rival to execution, and then to plant among his heirlooms the record of his triumphal deification—on the contrary, that St Paul is here not the leader, but the led; not the commander, but the captive; not the arbiter of life, but the holder of life itself at Another's pleasure—inasmuch as the words, correctly rendered, are not, *Thanks be to God, who causeth us to triumph*—but, *Thanks be to God, who leadeth us in triumph—who exhibits us as the trophy of His triumph—who Himself, therefore, triumphs over us—in Christ!*

Such, I believe, is the uniform sense of the verb here used with its case. Such is certainly its sense in the only other place in which it occurs in Scripture, where, in the Epistle to the Colossians, Christ is said to have made a public show of the principalities and powers of darkness, after *triumphing over them* in His Cross[1].

If at first sight there be something almost of

[1] Col. ii. 15.

harshness in this saying, as applied to himself by the Apostle, a nearer view will dispel it.

We all know how St Paul glories everywhere in the title of *servant* (or *bondman* rather) of Jesus Christ. That relation in which man can scarcely stand to man without degradation is the most glorious of all relations when it is borne towards Christ. To belong to Christ, in such sense that we are His property—that we cannot part with Him, scarcely He with us, inasmuch as we are to Him like the acres which are entailed upon a proprietor, or the regalia which are the crown-jewels of a king—this is a grand position for the creature, for the fallen; and this is that which St Paul claimed when he called himself, again and again, Christ's slave.

In like manner here, when he speaks of God as always triumphing over him, always leading him in triumphal procession, in Christ—what says he but this? God has thought it worth while to campaign against me, that He might make me His own: once I was an enemy, a rebel, trying that impossible thing, to strive with my Maker; endeavouring to hold out against Him in a warfare in which victory is death: but He came after me into my far land with the Sabaoth of His Almighty love; He bent my proud will, He bowed my haughty self-esteem, He laid me low beneath the arm of truth and grace: now He has taken me with Him to His Capital, He exhibits me as one of His conquered, He carries me everywhere in that display of subjection which is as

much the highest happiness as it is the one duty of the thing made: thanks be to Him, who has so reclaimed, and condescends thus to employ—who triumphs over me Himself in Christ, and thus manifests through me in every place the sweet scent, the sacrificial odour, of His own world-wide victory!

There are those in our days who imagine that God's triumph is ended; that no procession of redeeming grace is passing now across the earth; that the Gospel itself is effete and obsolete; that its function, if it ever had one, is of the past. A dashing French writer—brilliant but insolent—announces, I understand, that St Paul has had his day—*is now coming*, as he expresses it, *to the end of his reign*. The thing has been threatened before, from ancient days to modern: but it is the scoffer, again and again, whose reign ends with his life: the Gospel reign is not ended, nor St Paul's with it. The Church will bid you, two days hence, to thank God for St Paul's Conversion, as for an event true, significant, and still important. We ourselves, in this Temple, are studying St Paul's writings, morning by morning, as if they still had in them words of eternal life. Let us ask whether all this is delusion and a dream. Let us, in a few plain words this morning, set before your eyes this more than Roman, this indeed œcumenical triumph—God Himself passing before us as the Lord victorious—Paul, once an enemy, now conquered, subject, submissive, and therefore conquering: let us bid you ponder with us, as the Collect

directs us[1], these two particulars—the Conversion, and the Doctrine—and try to draw from your hearts the echo of his own thanksgiving—

Glory to God, who still leads Paul everywhere in triumph, and makes manifest by him in every place the sweet odour of the name of Christ!

1. There is scarce one other person of history so familiarly known to us as St Paul. Cicero perhaps—perhaps Napoleon—I could scarcely name a third. Would any man exchange the fame of either for the fame of Paul? Where in him is the vanity of the one, the selfishness of the other? Who ever charged him with boasting of the impression made by his words upon Felix or upon Agrippa, or with having one side-view, throughout his life, to the celebration of his exploits not among prostrate nationalities but in convinced minds, converted souls, and transformed lives?

The biography of this person is cleft in twain by a great convulsion. He speaks of it himself in many places as the sight of Christ. Conscientious always, always religious—highly educated, well-principled, moral, earnest, vehement (to a fault) in acting upon a sense of duty—these very qualities had led him to

[1] O God, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we, having his wonderful Conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. Amen.

be a persecutor of Christians. He had taken a public part in the brutal martyrdom of one of them. He was the commissioned agent of the Sanhedrim in the endeavour to stamp out this troublesome new superstition. It was impossible to conceive of a man less disposed to Christianity. Every prejudice, every opinion, every habit, was in antagonism to it. It was not the case of a sinner suddenly stopped in a career of vice by the awakening of conscience. It was not the case of a man haunted by the ghost of a victim. It was not Stephen's image which presented itself at the moment of Conversion. Conscience was on the side of the old. The letters of the High Priest were the characters of duty. And yet—at this point—there is a chasm, there is a gulf fixed, between two halves of the one life, which must be accounted for—and how?

We have all read and heard of strong impressions. A man has a dream that he shall die on a certain day—and he does die. A man has been a drunkard—and he says to himself—and perhaps one in a million keeps the vow—From this day I will drink water. A man who has been irreligious and reckless loses a friend: he was drowned by his side—he was struck by lightning as they walked: from that day he begins to pray, to attend Church—he is an altered man. None of these experiences at all suits the case of St Paul. He was always sober, always conscientious. Are we not driven to ask, how does he account for it? We have two narra-

tives of his own, one by a friend, several allusions, all agreeing in *this*—and if, in any smaller circumstances, there seem to be discrepancies, you must remember that at least one writer records them all, might by a stroke of the pen have harmonized them, and never thought it necessary—that he did actually see Jesus Christ—hear Him speak—a few words—and answer them—and then hear a few more words—then, after three days, receive a message from Him—began to communicate with Him as a man talketh with his friend—when he was in difficulty, applied to Him—asked Him for special help, received help—could do all things by virtue of strength communicated from Him—was enabled to lead an entirely new life—not (for that was unnecessary) a life virtuous instead of vicious—but a life of new aims, new objects, new motives, new powers—spent and was spent from that day forth as Christ's minister and Christ's witness—*compassed sea and land,* not (like the Pharisee) *to make one proselyte,* but in the honest endeavour to carry new light into dark hearts, and new strength into weak, sickly, paralysed lives.

On the supposition that he spoke the truth—that the sight of Christ was real—all is intelligible. Without this, with anything short of this, it is difficult of belief, it is incapable of explanation. We know that the freaks of fancy are many, that the aberrations of the human intellect are wonderful, that the inconsistencies and contradictions of conduct are in some cases inscrutable. Still, with the largest possible

allowance for all these, we say, that there is no excuse for having recourse to other interpretations, till we have considered his own; and that then only can we set aside his own, when we have settled one question which we have no right to settle until we have taken this case in.

Peculiar, marvellous, unique, this case is. Perhaps the world has never seen quite such another. It is not one thing—it is everything. Mature age, settled habits of mind and conduct—great resolution, freedom of conscience from known sin—a religious career already entered upon, already made the interest of the life—then a sudden pause—a revulsion and reversal—followed not by vacillation, not by any sign of altered character or unsettled mind, but by a course equally determined, more self-denying, because entered upon by *the loss of all things*—persevered in through difficulties and discouragements, through obloquy and aspersion, through sickness and suffering, unto death—not without reason does the Church keep not St Paul's birth-day, not his death-day, but his Conversion—that was the hinge, that the turning-point, that the pivot, of his life—it is in that that we are interested—it is for that that we *glorify God in him*[1].

Need I stay for one moment to distinguish this Conversion from many a profane parody of it? Was this a Conversion, like some now dreamed of, leading to nothing, stopping short with a feeling, ending with

[1] Gal. i. 24.

itself? Was this a conversion with no change—leaving a man after it just where he was before—or only a little more narrow, more bitter, more unamiable? Instead of denying the possibility of conversion—instead of ridiculing conversion as a fancy—instead of denying that we miserably, terribly, need conversion—instead of heaping up instances in which a supposed conversion was but the starting-point of a tenfold damnation—let us ask *this*—and St Paul's life shall give it us—that conversion shall be solemn enough to make a man three days blind, three days fasting—that conversion shall be humiliating enough to drive a man into Arabia, to Sinai, say, for secret converse with Deity—that conversion shall be powerful enough to enable one who came to Damascus to persecute stay there to preach—that conversion shall be durable enough to outlast scourgings and stonings, dungeons and shipwrecks, crosses and swords—and then we will admit that of all realities this is the most real, just because it shows a man the Real One, and admits him into that invisible presence the very air of which is truth.

2. It is but one step, if one, from the Conversion to the Doctrine: and if (as our Collect says) we have the one in remembrance, we shall certainly have the other for our guide and our goal.

The Church calls it a holy doctrine. Has it always been made so? Does not the ultra-Calvinist, does not the Antinomian, surname his doctrine with the name of Paul? How can it be

accounted for? Like the Virgin Mother whose name has been made an idolatry, Paul himself might be disquieted in his Paradise by the use made of his doctrine. It was the thirst for holiness which endeared grace to St Paul. It was because he found in the Cross of Christ a motive, and in the Spirit of Christ a power, to make him holy, that he loved each with a love so tender, so passionate. Men now talk as if it were a comfort to have a Gospel which made sin less penal—as if the height of human felicity were to be excused hell—as if the soul, filled with evil thoughts, a very cage of unclean birds, and so continuing, might find rest and salvation in the thought that Another had borne for it the requisite number of expiatory millenniums. Was this Paul's doctrine? Was this the trust which made Christ to him so reposeful? Was it for this that he exchanged the passion, true though violent, which burned in his young heart for Judaic orthodoxy? Read his Epistle to the Romans, and answer. It was because he found that what law could not do, nor conscience, nor duty, God did in giving Jesus—*condemned sin*[1]; made it not less sinful but more sinful; set the mark of death upon it, and left it in its condemned cell waiting, like the French murderer yesterday, the moment, unknown but certain, of its dragging forth to execution—it was for this that Paul embraced, and died for, the Gospel! Because at last, after long waiting, he had found a charm

[1] Rom. viii. 3.

and a spell potent enough to enthrall and to kill the inbred, the indwelling sin; because, after crying for years, in the agony of a hope long deferred, *O wretched man! who shall deliver me?* he was able to answer his own question, and say, *I thank God through Jesus Christ our Lord;* because now, amidst (we must suppose) many clinging infirmities, he did find prayer availing, and strength at hand, and Christ strong to save—this was why he was jealous for the simplicity, the purity, of the Gospel of grace; would allow no human improvements of it; would suffer no helping, no eking out, no supplementing, of the work of Christ; would know nothing, anywhere, ever, amongst his converts, save *Jesus Christ and Him crucified*—Christ *delivered for our offences,* Christ *raised again for our justification.*

And we may be well assured of this—that not alone in past ages and crises of the Church's history, not only when liberty alike of mind and of soul was struggling back into existence at the Reformation, but whenever and wherever any individual man is awakening out of the bondage of corruption into newness of life, there and then it will be St Paul's doctrine which regenerates, there and then God will be leading Paul in triumph before the soul, and making manifest through him the savour of His knowledge.

The work of St Paul is not ended. The tame, lifeless, monotonous phrase, into which theology has frozen his Gospel, may pass and be discarded—let all

perish which has not life in it! More and more shall Sermons which mean anything forbear the vain repetition of the *Articulus stantis et cadentis Ecclesiæ:* we live not by bread alone, certainly we live not by formulas alone: let the Spirit breathe upon us, and we shall want it then—we shall want the thing which the phrase symbolized—God grant that it be forthcoming! For in the hour of death and in the day of judgment, nothing, nothing will avail us but Christ the Propitiation for sin, Christ the Intercessor for the sinner!

But although this Justification by Faith may be to a superficial reader, or in certain agonies of the Church's history, the salient point in St Paul's doctrine—it is not more so, in reality, than one other. Equally (at least equally) characteristic of St Paul is that ideal of the Christian life, which some call mysticism, enthusiasm, fanaticism—which most men pass over as not meant for them—but which he evidently found omnipotent to lift a man above sin—the present living union with Christ the Crucified and the Risen. Instead of saying to the earth-bound, sensual, selfish being, *Sin must be encountered, in a sense of duty, that you may be accepted, that you may win heaven*—he says, *Christ died, and you with Him—Christ lives, and you in Him. Reckon yourself dead and risen. Put on Christ. Let Him live in you. Commune with Him, love Him, abide in Him—and sin will fall off from you. The vessel filled with good has no room for evil*

—*the soul which has Christ in it is emancipated, is free.*

There never was the man for whom the change from living to dying was so slight, so easy, as for St Paul. The life which he lived below had its home in heaven. *To depart and to be with Christ* was not only *far better*—it was the natural thing. Men ask, sometimes seriously, sometimes scoffingly, *What is the life after death? Where is St Paul now?* We may answer, St Paul is at home, as he never was here: he has found his rest: he is busy amidst realities of which he here saw the reflection in his mirror dimly[1]; of which, taught by the Spirit, he sketched for us the image; but which now, in Christ's presence, he sees and touches and handles—*knowing as he is known!*

But let no humble, self-mistrusting, self-abasing man so read St Paul, either in his life or in his doctrine, as to imagine him here below to have attained or to have been perfected[2]. We think that we read the very contrary, not only in his expressions of humility, but in the written records of his character. We see him indeed brave and intrepid and indefatigable in working; we see him humble and devout and devoted and spiritual; we see him intent upon one thing, and that the highest which can engage man's activities. Yet we see him also maintaining a constant, a life-long struggle; we hear him complaining of his infirmities, bewailing his shortcomings,

[1] 1 Cor. xiii. 12. [2] Phil. iii. 12.

calling himself *less than the least, chief of sinners*; declaring that he has to be always *buffeting his own body, lest he himself should be a castaway*[1]; crying out (surely not only for others) for *deliverance from the body of this death*[2]. Here and there we seem to detect an over-eagerness in his self-assertions, an excessive vehemence in his imputations, an almost uncharitableness in his denunciations. We call not these things by new or specious names because Paul betrays them: rather we take encouragement from them as tokens of his imperfection. He counted not himself to have apprehended: we will not contradict him! One, One only, was ever perfect: the rest bear His likeness but in copy. There is a feature which all possess who follow Him—an earnestness to be like Him, a determination to be with Him. *This one thing I do—I press toward the mark.*

[1] 1 Cor. ix. 27. [2] Rom. vii. 24.

ΠΡΟΣ ΡΩΜΑΙΟΥΣ.

ΠΑΥΛΟΣ, δοῦλος Χριστοῦ Ἰησοῦ, κλητὸς I. 1
ἀπόστολος, ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ, ὃ 2
προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν

i. 1. Ἰησοῦ Χριστοῦ.

I. 1. Δοῦλος Χριστοῦ Ἰ.] 1 Cor. vii. 22, ὁ ἐλεύθερος κληθεὶς δοῦλός ἐστιν Χριστοῦ. Gal. i. 10, εἰ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἤμην. Phil. i. 1, Παῦλος καὶ Τιμόθεος δοῦλοι Χριστοῦ Ἰησοῦ. Col. iv. 12, Ἐπαφρᾶς ὁ ἐξ ὑμῶν, δοῦλος Χριστοῦ Ἰησοῦ. Tit. i. 1, Παῦλος δοῦλος Θεοῦ. James i. 1, Ἰάκωβος Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ δοῦλος. 2 Pet. i. 1, Συμεὼν Πέτρος δοῦλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ. Jude 1, Ἰούδας Ἰησοῦ Χριστοῦ δοῦλος.

κλητὸς ἀπόστολος] So 1 Cor. i. 1. *A commissioned Apostle:* one appointed by regular *summons;* opposed to *self-constituted.* Heb. v. 4, οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμήν, ἀλλὰ καλούμενος ὑπὸ τοῦ Θεοῦ.

ἀφωρισμένος εἰς] Acts xiii. 2, εἶπεν τὸ Πνεῦμα τὸ ἅγιον, Ἀφορίσατε δή μοι τὸν Βαρνάβαν καὶ Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς. Gal. i. 15, ὅτε δὲ εὐδόκησεν ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου...ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί.' Compare Levit. xx. 26, LXX. Κύριος ὁ Θεὸς ὑμῶν, ὁ ἀφορίσας ὑμᾶς ἀπὸ πάντων τῶν ἐθνῶν εἶναι ἐμοί.

2. ὃ προεπηγγείλατο] Tit. i. 2, ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς Θεὸς πρὸ χρόνων αἰωνίων.

προεπηγγείλατο] 2 Cor. ix. 5, τὴν προεπηγγελμένην εὐλογίαν ὑμῶν.

διὰ τῶν προφητῶν] iii. 21, δικαιοσύνη Θεοῦ πεφανέρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν.

ἐν γραφαῖς ἁγίαις] *In holy writings.* The absence of the article calls attention to the *quality* or *characteristic* of the thing spoken of, not to its *substance.* *In certain documents*

3 γραφαῖς ἁγίαις, περὶ τοῦ υἱοῦ αὐτοῦ τοῦ γενο-
4 μένου ἐκ σπέρματος Δαυεὶδ κατὰ σάρκα, τοῦ
ὁρισθέντος υἱοῦ Θεοῦ ἐν δυνάμει κατὰ πνεῦμα

having this characteristic, that they are holy (sacred) writings. Thus xvi. 26, *φανερωθέντος δὲ νῦν διά τε γραφῶν προφητικῶν... γνωρισθέντος* (*by the help*, or *corroboration of certain prophetic writings*).

3. *περὶ τοῦ*] This depends upon *εὐαγγέλιον*.

τοῦ γενομένου] Matt. i. 1, *βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυείδ*. Gal. iv. 4, *ἐξαπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον*. Phil. ii. 7, *ἐν ὁμοιώματι ἀνθρώπων γενόμενος*.

ἐκ σπέρματος Δαυείδ] John vii. 42, *οὐχ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυεὶδ...ἔρχεται ὁ Χριστός*; Acts xiii. 23, *τούτου ὁ Θεὸς ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν ἤγαγεν τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν*.

κατὰ σάρκα] Thus ix. 5, *ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα*. Col. i. 22, *ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ*. 1 John iv. 2, *Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα*. 2 John 7. &c.

4. *ὁρισθέντος...ἐξ ἀναστάσεως*] *Defined, definitely marked out, as Son of God...by resurrection, &c.* Acts x. 40, 42, *τοῦτον ὁ Θεὸς ἤγειρεν τῇ τρίτῃ ἡμέρᾳ...καὶ παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ καὶ διαμαρτύρασθαι ὅτι οὗτός ἐστιν ὁ ὡρισμένος ὑπὸ τοῦ Θεοῦ κριτὴς ζώντων καὶ νεκρῶν*. Acts xvii. 31, *ἐν ἀνδρὶ ᾧ ὥρισεν, πίστιν παρασχὼν πᾶσιν ἀναστήσας αὐτὸν ἐκ νεκρῶν*.

ἐν δυνάμει] *In (amidst, through, by the exercise of) power.* It is to be taken with *ὁρισθέντος*. 2 Cor. xiii. 4, *ζῇ ἐκ δυνάμεως Θεοῦ*. Eph. i. 19, 20, *κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, ἣν ἐνήργησεν ἐν τῷ Χριστῷ ἐγείρας αὐτὸν ἐκ νεκρῶν*.

κατὰ πνεῦμα ἁγιωσύνης] There is an evident contrast between *κατὰ σάρκα* and *κατὰ πνεῦμα* here, *as regards flesh* and *as regards spirit*, as in 1 Tim. iii. 16, *ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι*· 1 Pet. iii. 18, *θανατωθεὶς μὲν σαρκί, ζωοποιηθεὶς δὲ πνεύματι*. But the *nature* of the contrast must be defined by the context. Here the sense seems to be, *As regards flesh, Christ was born of the seed of David; but as regards spirit, that which was in Him a spirit of holiness, even a soul perfectly pervaded and animated by the Holy Spirit who was given to Him not by measure* (John iii. 34), *in whom all His works were done* (Acts x. 38), *and by whose quickening He was at last raised again from death* (compare viii.

ἁγιωσύνης ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν, δι' οὗ ἐλάβομεν χάριν 5 καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν πᾶσιν

11, ὁ ἐγείρας Χριστὸν ἐν νεκρῶν ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος [or διὰ τὸ ἐνοικοῦν α. πνεῦμα] ἐν ὑμῖν), *He was conclusively proved to be the Son of God by the one decisive sign of resurrection from the dead.* The humiliation of Christ consisted in this, that He laid aside the inherent powers of the Godhead (Phil. ii. 6, 7), and consented to act within the limits of a human soul perfectly possessed and actuated by the indwelling Spirit of God. That soul, indwelt by the Holy Ghost, is the *spirit of holiness* here spoken of.

ἐξ ἀναστάσεως νεκρῶν] *Out of (as the issue and outgrowth of) a resurrection of dead* persons. A general expression (occasioned possibly by the wish to avoid a repetition of the preposition ἐκ), but restricted by the context to the one point, of the resurrection of Christ *Himself.* So in Acts xxvi. 23, εἰ παθητὸς ὁ Χριστός, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν τῷ τε λαῷ καὶ τοῖς ἔθνεσιν. Elsewhere the more exact form is found: 1 Pet. i. 3, δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν.

5. δι' οὗ] *Through whom;* as though to recognise the ultimate derivation of his Apostleship from *God the Father.* Compare 1 Tim. i. 1, Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ κατ' ἐπιταγὴν Θεοῦ σωτῆρος ἡμῶν, where however, lest any disparagement of Christ should be dreamed of, he expressly adds, καὶ Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν. And as there union of *origination* is ascribed to God and to Christ, so elsewhere union of *instrumentality:* Gal. i. 1, Παῦλος ἀπόστολος...διὰ Ἰησοῦ Χριστοῦ καὶ Θεοῦ πατρός. No Scripture proof of the Deity of Christ is more satisfactory than this sort of indirect testimony borne to it by the interchange of prepositions (whether of causation or of action) between Him and God.

χάριν καὶ ἀποστολήν] xv. 15, τὴν χάριν τὴν δοθεῖσάν μοι...εἰς τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη. Eph. iii. 8, ἐμοὶ...ἐδόθη ἡ χάρις αὕτη, ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι κ.τ.λ.

εἰς ὑπακοὴν...ἔθνεσιν] xv. 18, εἰς ὑπακοὴν ἐθνῶν. xvi. 26, μυστηρίου...εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος.

ὑπακοὴν πίστεως] *Obedience to a faith; to a system of faith; to a Gospel of which the one*

6 τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ· ἐν οἷς
7 ἐστὲ καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ· πᾶσιν
τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς Θεοῦ, κλητοῖς

demand is faith. The genitive is like that in 2 Cor. x. 5, εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ, and 1 Pet. i. 22, ἐν τῇ ὑπακοῇ τῆς ἀληθείας. For πίστεως, compare Gal. iii. 2, 5, ἐξ ἀκοῆς πίστεως, *out of (as the result of) a hearing (tidings, announcement) of a faith.*

ὑπέρ] The connexion is with ἐλάβομεν χ. κ. ἀ.

ὀνόματος] The *name* of a person is *that which brings him before the mind as all that he is;* and is often used in Scripture as *a summary of the character or qualities.* See Exod. xxxiii. 19, xxxiv. 5—7, LXX. καὶ ἐκάλεσε τῷ ὀνόματι Κυρίου... Κύριος ὁ Θεὸς οἰκτίρμων καὶ ἐλεήμων, μακρόθυμος καὶ πολυέλεος καὶ ἀληθινός κ.τ.λ. John xii. 28, Πάτερ, δόξασόν σου τὸ ὄνομα, *Manifest Thyself as that which Thou art: &c.* Thus *the name of Christ* is *Christ such as He is.* John xx. 31, ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

6. ἐν οἷς] That is, ἐν τοῖς ἔθνεσιν, *and therefore amongst those to whom my commission extends.*

κλητοὶ Ἰησοῦ] See note on verse 1. That which was a literal call, with the living voice, in the case of the first disciples (as Matt. iv. 21, εἶδεν ἄλλους δύο ἀδελφούς... καὶ ἐκάλεσεν αὐτούς), that which in the Parables is a figurative summons to a feast or a reckoning (as Matt. xx. 8, κάλεσον τοὺς ἐργάτας. xxii. 3, καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους), is now *the announcement of the Gospel,* howsoever made audible in men's hearts and consciences. They who by God's Providence receive that knowledge and profess obedience to it are *the called of Jesus Christ.* The genitive is unusual. Compare ἀγαπητοῖς Θεοῦ in the following verse.

7. κλητοῖς ἁγίοις] *Persons consecrated (set apart for God) by his own special summons.* So 1 Cor. i. 2, τῇ ἐκκλησίᾳ τοῦ Θεοῦ, ἡγιασμένοις ἐν Χριστοῦ Ἰησοῦ... κλητοῖς ἁγίοις. Ἅγιος (from ἄζομαι, *to stand in awe of,* through ἅγος, the *object* of such awe) is *one sacred* or *consecrated,* the opposite of κοινός, which is (like βέβηλος) *open to any one.* Thus 1 Pet. ii. 9, in two parallel clauses, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, *a sacred race, a people unto acquisition* (that is, *whom God wills to make His own*): compare Levit. xx. 26, LXX. καὶ ἔσεσθέ μοι ἅγιοι, ὅτι ἐγὼ ἅγιός εἰμι κύριος ὁ Θεὸς ὑμῶν, ὁ ἀφορίσας ὑμᾶς ἀπὸ πάντων τῶν ἐθνῶν εἶναι ἐμοί. For

ἁγίοις· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ 8 Ἰησοῦ Χριστοῦ περὶ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ. μάρ- 9

the combination of κλητός and ἅγιος, see Heb. iii. 1, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι. And for the sense, 2 Thess. ii. 13, 14, εἵλατο ὑμᾶς ὁ Θεὸς ἀπ' ἀρχῆς [or ἀπαρχὴν] εἰς σωτηρίαν ἐν ἁγιασμῷ πνεύματος καὶ πίστει ἀληθείας, εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν.

χάρις] *Free favour:* opposed alike to ὀργή (Eph. ii. 3, 5, 7, ἤμεθα τέκνα φύσει ὀργῆς...χάριτί ἐστε σεσωσμένοι...ἵνα ἐνδείξηται ἐν τοῖς αἰῶσιν τοῖς ἐπερχομένοις τὸ ὑπερβάλλον πλοῦτος τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ), and to ὀφείλημα (iv. 4, τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν ἀλλὰ κατὰ ὀφείλημα. xi. 6, εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων).

εἰρήνη] *Peace,* in the consciousness of χάρις. *Grace releaseth sin, and peace maketh the conscience quiet* (Luther on Gal. i. 3). Peace (1) with God (v. 1, εἰρήνην ἔχωμεν [or ἔχομεν] πρὸς τὸν Θεόν), peace (2) with man (Heb. xii. 14, εἰρήνην διώκετε μετὰ πάντων), peace (3) with oneself (iii. 17, ὁδὸν εἰρήνης οὐκ ἔγνωσαν).

ἀπὸ Θεοῦ...καὶ κ. Ἰησοῦ] Notice the incidental testimony borne again and again in this phrase to the Deity of Christ. *Could* it be said, *Grace and peace from God and—a man?*

8. πρῶτον μέν] So natural is the introduction of the great subject of the Epistle. *I thank God for what I hear everywhere of your faith. I long to see you. Why? Because I have a message for you. What is it?*

τῷ Θεῷ μου] *My God.* The same appropriation is found in but a few other passages of St Paul's Epistles. 1 Cor. i. 4, εὐχαριστῶ τῷ Θεῷ μου πάντοτε περὶ ὑμῶν. 2 Cor. xii. 21, μὴ...ταπεινώσει με ὁ Θεός μου πρὸς ὑμᾶς. Phil. i. 3, εὐχαριστῶ τῷ Θεῷ μου. iv. 19, ὁ δὲ Θεός μου πληρώσει πᾶσαν χρείαν ὑμῶν. Philem. 4, εὐχαριστῶ τῷ Θεῷ μου πάντοτε μνείαν σου ποιούμενος.

ἡ πίστις ὑμῶν] 1 Thess. i. 8, ἐν παντὶ τόπῳ ἡ πίστις ὑμῶν ἐξελήλυθεν.

ἐν ὅλῳ τῷ κόσμῳ] St Paul himself had already preached ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ (xv. 19). And a very few years later he speaks of the Gospel as κηρυχθέντος ἐν

τυς γάρ μού ἐστιν ὁ Θεός, ᾧ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνείαν ὑμῶν ποιοῦμαι, πάντοτε ἐπὶ τῶν προσευχῶν μου δεόμενος εἴ πως ἤδη

πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρανόν (Col. i. 23). Thus early was the charge approximately fulfilled, πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει (Mark xvi. 15).

9. μάρτυς γάρ μού ἐστιν ὁ Θεός] 2 Cor. i. 23, ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχήν. Phil. i. 8, μάρτυς γάρ μου ὁ Θεός, ὡς ἐπιποθῶ πάντας ὑμᾶς. 1 Thess. ii. 5, 10, Θεὸς μάρτυς...ὑμεῖς μάρτυρες καὶ ὁ Θεός.

ᾧ λατρεύω] The words λατρεύειν and λατρεία, denoting originally the service of a *workman* (λάτρις) for *hire* (λάτρον)—and so in Exod. xii. 16, LXX. πᾶν ἔργον λατρευτόν, and often elsewhere—are employed throughout the Septuagint and New Testament in reference to the service of God: whether (1) generally by the *worshippers;* as first Exod. iii. 12, καὶ λατρεύσετε τῷ Θεῷ ἐν τῷ ὄρει τούτῳ. xii. 25, φυλάξασθε τὴν λατρείαν ταύτην. &c. Matt. iv. 10. Luke i. 74. ii. 37. iv. 8. John xvi. 2. Acts xxiv. 14. xxvi. 7. xxvii. 23, οὗ εἰμί, ᾧ καὶ λατρεύω. 2 Tim. i. 3, ᾧ λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ συνειδήσει. Heb. ix. 9. x. 2. or (2) specially by the *priests;* as ix. 4, καὶ ἡ νομοθεσία καὶ ἡ λατρεία. Heb. viii. 5. ix. 1, 6, δικαιώματα λατρείας...οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες. xiii. 10, οἱ τῇ σκηνῇ λατρεύοντες. And it may be that St Paul in the passage before us thus claims for himself the exercise of a Christian *priesthood;* saying, *To whom I offer perpetually a sacrificial service; not carnal and formal, like the Jewish offerings; not exercised in the courts or buildings of a material temple, like the rites of the Levitical system; but in the shrine of my own spirit, and in the devotion of life itself to the proclamation of the Gospel of His Son.* Compare xii. 1, παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν...τὴν λογικὴν λατρείαν ὑμῶν. Phil. iii. 3, ἡμεῖς γάρ ἐσμεν ἡ περιτομή (*the circumcised nation*) οἱ πνεύματι Θεῷ [or Θεοῦ] λατρεύοντες. Heb. ix. 14. xii. 28.

ἀδιαλείπτως μνείαν] 1 Thess. i. 3, ἀδιαλείπτως μνημονεύοντες. ii. 13. v. 17. 2 Tim. i. 3, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνείαν ἐν ταῖς δεήσεσίν μου.

10. ἐπὶ τῶν προσευχῶν μου] *At the time (on the occasion) of my prayers: whenever I pray.* The same expression occurs in Eph.

ποτὲ εὐοδωθήσομαι ἐν τῷ θελήματι τοῦ Θεοῦ ἐλθεῖν πρὸς ὑμᾶς. ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα 11 τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν εἰς τὸ στη-

i. 16, μνείαν ποιούμενος ἐπὶ τῶν προσευχῶν μου. 1 Thess. i. 2. Philem. 4.

ἤδη ποτέ] *Now at last.* Phil. iv. 10, ὅτι ἤδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν.

εὐοδωθήσομαι] A verb of frequent occurrence in the Septuagint from Gen. xxiv. 12 onwards, both in a literal and metaphorical sense. In the New Testament the latter predominates. 1 Cor. xvi. 2, θησαυρίζων ὅ τι ἐὰν εὐοδῶται. 3 John 2, εὐοδοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐοδοῦταί σου ἡ ψυχή.

ἐν τῷ θελήματι] *In (within, not without, the limits of) the will of God.* Elsewhere the will of God is spoken of rather as the (1) *instrument*, (2) *rule*, or (3) *aim*, than the merely containing or limiting measure: (1) διὰ θελήματος Θεοῦ, as in xv. 32, ἵνα ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς διὰ θελήματος Θεοῦ. 1 Cor. i. 1. 2 Cor. i. 1. viii. 5. Eph. i. 1. Col. i. 1. 2 Tim. i. 1. (2) κατὰ τὸ θέλημα τοῦ Θεοῦ, or the like, Gal. i. 4. Eph. i. 5, 11. (3) πρὸς τὸ θέλημα αὐτοῦ, Luke xii. 47; and (perhaps) εἰς τὸ ἐκείνου θέλημα, 2 Tim. ii. 26 (*unto*, so as to effect, *His*, God's, *will*).

11. ἐπιποθῶ γὰρ ἰδεῖν] 1 Thess. iii. 6, ἐπιποθοῦντες ἡμᾶς ἰδεῖν καθάπερ καὶ ἡμεῖς ὑμᾶς. 2 Tim. i. 4, ἐπιποθῶν σε ἰδεῖν.

χάρισμα πνευματικόν] The word χάρισμα has various applications in Scripture. (1) To *the one great gift* of eternal life in Christ; as in v. 15, 16, and vi. 23. (2) To *the gifts of God generally;* as in xi. 29, ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλῆσις τοῦ Θεοῦ. (3) To *the gifts of the Spirit for office and ministration;* as in xii. 6, ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα. 1 Cor. i. 7. xii. 4, 9, 28, 30, 31, διαιρέσεις δὲ χαρισμάτων εἰσίν, τὸ δὲ αὐτὸ πνεῦμα κ.τ.λ. 1 Tim. iv. 14, τοῦ ἐν σοὶ χαρίσματος. 2 Tim. i. 6. 1 Pet. iv. 10. (4) To *special personal gifts*, whether of constitution or Providence; as in 1 Cor. vii. 7, ἕκαστος ἴδιον ἔχει χάρισμα ἐκ Θεοῦ. 2 Cor. i. 11, τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν. So wide is the scope of the possible meaning of the word in the passage before us. It may *include* the miraculous gifts, for the communication of which the presence of an Apostle seems ordinarily to have been necessary (see Acts viii. 14—17). But it has also a wider import, comprehending any kind of spiritual blessing; increased knowledge, hope, strength, &c. See the next

12 ριχθῆναι ὑμᾶς· τοῦτο δέ ἐστιν, συνπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως, ὑμῶν 13 τε καὶ ἐμοῦ. οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς, καὶ

verse, *στηριχθῆναι, συνπαρακληθῆναι*· also *συναναπαύσωμαι*, in xv. 32.

στηριχθῆναι] A verb derived from the same root with *ἱστάναι*. It denotes (1) *to set firmly*, as Luke ix. 51, *τὸ πρόσωπον αὐτοῦ ἐστήρισεν τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ*. xvi. 26, *μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται*. (2) Then *to establish*, in a spiritual sense; whether by *human* agency (as Luke xxii. 32, *καὶ σύ ποτε ἐπιστρέψας στήρισον τοὺς ἀδελφούς σου*. 1 Thess. iii. 2. James v. 8. Rev. iii. 2); or by the act of *God* (as xvi. 25, *τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ εὐαγγέλιόν μου*. 1 Thess. iii. 13. 2 Thess. ii. 17. iii. 3. 1 Pet. v. 10, *ὀλίγον παθόντας αὐτὸς καταρτίσει, στηρίξει, σθενώσει*). Here, and in 2 Pet. i. 12, the *passive* is used, without further definition.

12. *τοῦτο δέ ἐστιν*] *That is to say. In other words.* Elsewhere *τοῦτ' ἔστιν* is the form used: see, for instance, vii. 18. ix. 8. x. 6, 7, 8. Philem. 12.

συνπαρακληθῆναι] The words *ἐν ὑμῖν* show that the accusative to be understood before this infinitive is not (as above) *ὑμᾶς* only. On the other hand, the words *ἐν ἀλλήλοις* imply that it is not *ἐμέ* only. The sense therefore is, *That both you and I may be encouraged together, in you (in the matter, on the subject, of you, of your spiritual condition and growth in grace), by means of the faith which is in each other, the faith, I mean, both of you and me.* The double compound *συνπαρακαλεῖν* is found only here in Scripture.

13. *οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν*] A phrase by which St Paul frequently introduces a new and important topic. Here the subject is *his anxiety to visit them*, with all the solemn and weighty reasons which follow in explanation of it. In xi. 25, it is that of *the future conversion of Israel.* In 1 Cor. x. 1, that of *national privilege and individual responsibility.* In 1 Cor. xii. 1, that of *spiritual gifts, their meaning and purpose.* In 2 Cor. i. 8, that of *his recent danger and its moral.* In 1 Thess. iv. 13, that of *the condition and prospects of the Christian dead.*

πολλάκις] Compare *τὰ πολλά* (and the note) in xv. 22.

προεθέμην] See note on iii. 25, *προέθετο*. The substantive *πρόθεσις* is found in Acts xxvii.

ἐκωλύθην ἄχρι τοῦ δεῦρο, ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν· 14 Ἕλλησίν τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις, ὀφειλέτης εἰμί· 15 οὕτως τὸ κατ' ἐμὲ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι.

13, in the simple sense of *purpose:* δόξαντες τῆς προθέσεως κεκρατηκέναι. Elsewhere in a more sacred and solemn connexion; as Acts xi. 23, τῇ προθέσει τῆς καρδίας προσμένειν τῷ κυρίῳ. 2 Tim. iii. 10. And of the *Divine* purpose, in viii. 28. ix. 11. Eph. i. 11. iii. 11. 2 Tim. i. 9.

καὶ ἐκωλύθην] Exactly as in 1 Thess. ii. 18, ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς...καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς. The καί combines the *purpose, and* the *disappointment* of the purpose, as together making up the *result. He wished it, and he had failed.* For the fact see also xv. 22. And with regard to the agency to which St Paul ascribes the disappointment, observe that, whereas here, and in xv. 22, he leaves it undefined (ἐκωλύθην, ἐνεκοπτόμην), suggesting the idea of God's controlling Providence; in 1 Thess. ii. 18, on the contrary, he expressly assigns it to *Satan;* regarding the hindrance of what he feels to have been a salutary design as indicating, in one aspect at least, the opposition of the enemy of good.

ἵνα τινά] Depending upon προεθέμην.

καρπὸν σχῶ] John iv. 36, ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον. Phil. i. 22, τοῦτό μοι καρπὸς ἔργου.

14. Ἕλλησίν τε...ἀνοήτοις] *Civilised and uncivilised, intellectual and unintellectual:* men (1) of all *races,* and (2) of all *capacities.* The parallelism of Ἕλλησιν and σοφοῖς here recalls Ἕλληνες σοφίαν ζητοῦσιν in 1 Cor. i. 22.

βαρβάροις] Acts xxviii. 2, 4. 1 Cor. xiv. 11. Col. iii. 11, Ἕλλην καὶ Ἰουδαῖος...βάρβαρος, Σκύθης.

ὀφειλέτης] 1 Cor. ix. 16, ἐὰν γὰρ εὐαγγελίζωμαι, οὐκ ἔστιν μοι καύχημα· ἀνάγκη γάρ μοι ἐπίκειται. For the word see viii. 12. xv. 27.

15. οὕτως] *On this principle: namely, that all alike have a claim upon me.*

τὸ κατ' ἐμὲ πρόθυμον] *That which regards me (my part) is ready. If there be still a hindrance, it is not on my part.* Compare τὰ κατ' ἐμέ, Eph. vi. 21. Phil. i. 12. Col. iv. 7.

16 οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον· δύναμις γὰρ Θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύ-
17 οντι, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι. δικαιο-

16. *Or omit* πρῶτον.

16. οὐ γὰρ κ.τ.λ.] This verse is the starting-point to the whole of the doctrinal part of the Epistle. *The Gospel is a power of God, His powerful and effectual instrument, for bringing to salvation every one who believes it. How does it effect this? It reveals God's offer of* δικαιοσύνη (verse 17). *But why is this needed? Because God's wrath is upon sin* (verse 18); *and all have sinned: the Gentiles universally* (verses 19—32); *the Jews no less fatally* (ii. 1—iii. 20). *Thus needed, what is the offer?* This question is answered in the remainder of the 3rd chapter. The gratuitous character of the offer is vindicated and illustrated, by the language even of the Old Testament Scriptures, in the 4th chapter. The *power* of this instrument of salvation is enlarged upon, with some digressions, in chapters v. to viii. The bearing of the Gospel upon the Jewish nation is the general subject of the three following chapters. And the 12th enters upon the practical consequences of the doctrine already opened.

ἐπαισχύνομαι] Mark viii. 38, ὃς γὰρ ἐὰν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους. Luke ix. 26. 2 Tim. i. 8, μὴ οὖν ἐπαισχυνθῇς τὸ μαρτύριον τοῦ κυρίου ἡμῶν. And for the *sense* compare Gal. vi. 14, ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

δύναμις Θεοῦ] *A power of God.* The absence of the article marks it as a *part, exercise, manifestation, instance,* of God's power, not as *synonymous* or strictly *coextensive* with it. So 1 Cor. i. 18, ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστίν, τοῖς δὲ σωζομένοις ἡμῖν δύναμις Θεοῦ ἐστίν.

Ἰουδαίῳ τε πρῶτον] Luke xxiv. 47, εἰς πάντα τὰ ἔθνη, ἀρξάμενοι ἀπὸ Ἰερουσαλήμ. Acts xiii. 46, ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ Θεοῦ κ.τ.λ.

17. δικαιοσύνη γὰρ Θεοῦ] See the fuller statement in iii. 21, &c. The form of the word, δικαιοσύνη, not δικαίωσις (which occurs only in iv. 25 and v. 18), shows that its strict meaning is *the state or character of one who is* δίκαιος in God's sight; the addition of Θεοῦ showing that this state is the gift of God,

σύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται, Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

and not earned by man. That it is not God's personal righteousness which is here said to be revealed in the Gospel, is shown both by the context and by the absence of the article. It is *a righteousness of God;* that is, *a Divine gift of righteousness; a plan devised by God for man to be righteous before Him:* thus answering the question of the book of Job, xxv. 4, LXX. *πῶς γὰρ ἔσται βροτὸς δίκαιος ἔναντι Κυρίου; ἢ τίς ἂν ἀποκαθαρίσαι ἑαυτὸν γεννητὸς γυναικός;*

ἀποκαλύπτεται] *Is in process of unveiling.* The tense expresses (as in verse 18) a continuous and gradual operation; not in the further developement of the doctrine, but in its progressive reception and operation amongst men. The figure of *revelation* or *unveiling*, the removal of that which obstructs the view of something already existing, is frequent in Scripture, with reference both (1) to *truths* and (2) to *persons*. Thus (1) Psalm xcviii. 2, LXX. *ἐγνώρισε Κύριος τὸ σωτήριον αὐτοῦ, ἐναντίον τῶν ἐθνῶν ἀπεκάλυψε τὴν δικαιοσύνην αὐτοῦ.* Isai. lvi. 1, *καὶ τὸ ἔλεός μου ἀποκαλυφθῆναι.* Dan. ii. 28, &c. *ἀλλ' ἔστιν ὁ Θεὸς ἐν οὐρανῷ ἀποκαλύπτων μυστήρια.* Matt. xi. 25, *ἔκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις.* xvi. 17. 1 Cor. ii. 10. Gal. iii. 23. Eph. iii. 5. Phil. iii. 15. 1 Pet. i. 12, &c. (2) 1 Sam. ii. 27, LXX. *τάδε λέγει Κύριος· ἀποκαλυφθεὶς ἀπεκαλύφθην πρὸς οἶκον πατρός σου κ.τ.λ.* Matt. xi. 27, *καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.* Luke x. 22. Gal. i. 16, *ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί.* 2 Thess. ii. 3, 6, 8.

ἐκ πίστεως εἰς πίστιν] *Out of faith unto faith:* a state *originating* and *resulting* in faith; beginning and ending with faith; depending on faith from first to last. The form of expression resembles 2 Cor. iii. 18, *ἀπὸ δόξης εἰς δόξαν.*

γέγραπται] Hab. ii. 4, LXX. *ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται*, or, *ὁ δὲ δίκαιος ἐκ πίστεώς μου ζήσεται.* The words were originally written of the safety of the righteous man under God's protection, in that desolation by the Chaldeans which was the subject of the prophecy. But the same thing is true for all times: the secret of the life of the righteous is faith. And thus the clause is three times quoted in an Evangelical sense in the New

18 Ἀποκαλύπτεται γὰρ ὀργὴ Θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν

Testament. See Gal. iii. 11. Heb. x. 38.

ζήσεται] *Shall have life;* in that fuller and higher sense in which *life* expresses not mere *existence*, but *conscious, satisfying, eternal being, by virtue of union with Him who is the Life.* So, for example, viii. 13. Luke x. 28, *τοῦτο ποίει καὶ ζήσῃ* (in answer to the question, *τί ποιήσας ζωὴν αἰώνιον κληρονομήσω*; in verse 25). John v. 25. vi. 51, 57, 58, &c.

18. *ἀποκαλύπτεται γάρ*] Observe the steps here marked: 1. neglect and abuse of knowledge; issuing in ignorance, folly, and idolatry (verses 18—23); 2. a judicial abandonment by God Himself to gross and foul corruption (24—32).

γάρ] See note on verse 16. He has spoken of *σωτηρία*: but what need of it? what danger impends? The answer is, *God is revealing His purpose of punishing sin, all sin.*

ὀργὴ Θεοῦ] *A wrath of God.* The absence of the article expresses *a particular instance* or *exercise* of the Divine displeasure. See note on *δύναμις Θεοῦ* in verse 16, and *δικαιοσύνη Θεοῦ* in verse 17. Luke xxi. 23, *ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὀργὴ τῷ λαῷ τούτῳ.* Elsewhere the other form of expression is used; as in Eph. v. 6, *διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.* Col. iii. 6. Rev. xi. 18, &c. For the combination, *ἀποκαλύπτεται ὀργή*, compare ii. 5, *θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ Θεοῦ.*

ἀπ' οὐρανοῦ] If these words are to be connected closely with *ἀποκαλύπτεται*, we may compare Heb. xii. 25, *τὸν ἀπ' οὐρανῶν [χρηματίζοντα]*· explained further by 1 Pet. i. 12, *τῶν εὐαγγελισαμένων ὑμᾶς πνεύματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ.* But it may be better to combine *ἀπ' οὐρανοῦ* with *ὀργή*, as expressing the region from whence the manifestation of wrath is to be looked for. *There is in process of disclosure, wherever the Gospel is carried, a definite and determined indignation of the Holy One against all sin, to be manifested in due time from the heaven in which He dwells,* *ἐν τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως αὐτοῦ ἐν πυρὶ φλογὸς διδόντος ἐκδίκησιν τοῖς μὴ εἰδόσιν Θεόν* (2 Thess. i. 7, 8). Rev. xx. 9, *καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτούς.*

πᾶσαν] Wherever found, in Jew or Gentile. So in ii. 1, 9, 10, &c.

τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων· διότι τὸ 19 γνωστὸν τοῦ Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ

ἀσέβειαν καὶ ἀδικίαν] *Sin against God and sin against men.* Psalm lxxiii. 6, LXX. *περιεβάλοντο ἀδικίαν καὶ ἀσέβειαν αὐτῶν.* Prov. xi. 5, *ἀσεβείᾳ δὲ περιπίπτει ἀδικία.*

τῶν τὴν ἀλήθειαν] The verb *κατέχειν* has two chief applications, both easily explained by its derivation: (1) *to hold firmly*; as in Gen. xxii. 13, LXX. *καὶ ἰδοὺ κριὸς εἷς κατεχόμενος ἐν φυτῷ.* Exod. xxxii. 13, *καὶ καθέξουσιν αὐτὴν εἰς τὸν αἰῶνα.* Luke viii. 15, *ἀκούσαντες τὸν λόγον κατέχουσιν.* Rom. vii. 6, *ἐν ᾧ κατειχόμεθα.* 1 Cor. vii. 30, *καὶ οἱ ἀγοράζοντες ὡς μὴ κατέχοντες.* xi. 2, *τὰς παραδόσεις κατέχετε.* xv. 2. 2 Cor. vi. 10, *ὡς μηδὲν ἔχοντες καὶ πάντα κατέχοντες.* 1 Thess. v. 21. Philem. 13. Heb. iii. 6, 14. x. 23. &c. (2) *to hold down, restrain, hinder*; as in Gen. xxiv. 56, LXX. *μὴ κατέχετέ με.* Ruth i. 13, *ἢ αὐτοῖς κατασχεθήσεσθε τοῦ μὴ γενέσθαι ἀνδρί*; Luke iv. 42, *κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν.* 2 Thess. ii. 6, 7, *καὶ νῦν τὸ κατέχον οἴδατε...μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται.* The latter appears to be the sense here. *Who hinder (hold down, overbear) the truth in (amidst, by living in) unrighteousness.* The former usage, that of *holding firmly*, however suitable to the case of the good hearers in the parable of the Sower (see the above quotation from St Luke), would give too strong a sense for that sort of inconsistent and involuntary knowledge which is here described.

19. *διότι*] *I say that they hinder and overbear the truth: it is not that they are left in helpless and hopeless ignorance of it: because,* &c.

τὸ γνωστὸν τοῦ Θεοῦ] Literally, *that of God which is matter of knowledge.* The expression is wide, and must be interpreted by the context; more especially by the words of ver. 20, *ἥ τε ἀΐδιος αὐτοῦ δύναμις καὶ θειότης.* That *γνωστός* means *matter of knowledge, known,* rather than *capable of being known, cognizable,* is proved by its use in Scripture. See, for example, Ezra iv. 12, 13. v. 8, LXX. *γνωστὸν ἔστω τῷ βασιλεῖ ὅτι κ.τ.λ.* Psalm lxxvi. 1, *γνωστὸς ἐν τῇ Ἰουδαίᾳ ὁ Θεός, ἐν τῷ Ἰσραὴλ μέγα τὸ ὄνομα αὐτοῦ.* Ezek. xxxvi. 32. Dan. iii. 18. John xviii. 15, 16. Acts i. 19, *καὶ γνωστὸν ἐγένετο πᾶσιν.* ii. 14. iv. 10, 16. ix. 42. xiii. 38. xv. 18. xix. 17. xxviii. 22, 28, *γνωστὸν ἡμῖν ἐστὶν ὅτι κ.τ.λ.*

φανερόν ἐστιν] See, for instance, Job xxxviii.—xli. throughout. Psalm xix. 1—4,

20 Θεὸς γὰρ αὐτοῖς ἐφανέρωσεν. τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν νοού-

LXX. οἱ οὐρανοὶ διηγοῦνται δόξαν Θεοῦ...εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν κ.τ.λ. Jer. v. 21, 22. Acts xiv. 17, καίτοι οὐκ ἀμάρτυρον αὐτὸν ἀφῆκεν ἀγαθουργῶν, οὐρανόθεν ὑμῖν ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους κ.τ.λ. For the word φανερός see Luke viii. 17, οὐ γὰρ ἔστιν κρυπτὸν ὃ οὐ φανερὸν γενήσεται, οὐδὲ ἀπόκρυφον ὃ οὐ μὴ γνωσθῇ καὶ εἰς φανερὸν ἔλθῃ.

ἐν αὐτοῖς] *In them.* So 2 Cor. iv. 6, ἐν ταῖς καρδίαις ἡμῶν. Gal. i. 16, ἐν ἐμοί.

ἐφανέρωσεν] *Manifested it,* once for all, by the single act of Creation, and by the constitution of man's nature in reason and conscience. See the following verse. The verb φανεροῦν is found in Jer. xxxiii. 6, LXX. and fifty times in the New Testament.

20. ἀόρατα] Gen. i. 2, LXX. ἡ δὲ γῆ ἦν ἀόρατος καὶ ἀκατασκεύαστος, καὶ σκότος ἐπάνω τῆς ἀβύσσου. Isai. xlv. 3, καὶ δώσω σοι θησαυροὺς σκοτεινούς, ἀποκρύφους ἀοράτους ἀνοίξω σοι. Col. i. 15, 16. 1 Tim. i. 17. Heb. xi. 27, τὸν γὰρ ἀόρατον ὡς ὁρῶν ἐκαρτέρησεν.

ἀπὸ κτίσεως] *Ever since creation.* The absence of the articles calls attention to the *quality* of the act spoken of. *From so elementary an act, from so early a moment, as that of creation itself, God never left Himself without witness.* For ἀπὸ in this sense, *from,* as the starting-point of calculation, *ever since,* compare Matt. xxiv. 21, ἀπ' ἀρχῆς κόσμου. xxv. 34, ἀπὸ καταβολῆς κόσμου. Mark x. 6. xiii. 19, ἀπ' ἀρχῆς κτίσεως. Luke xi. 50. 2 Pet. iii. 4. Rev. xiii. 8. xvii. 8.

κτίσεως] The word κτίσις seems to be used here (in its proper sense) for *the act of creating:* and so perhaps also in Mark x. 6. xiii. 19. 2 Pet. iii. 4. 2 Cor. v. 17. Gal. vi. 15, καινὴ κτίσις. Elsewhere, by the same extension of meaning which belongs to the English word *creation,* it denotes *created being;* whether (1) *universally,* as in Judith ix. 12, βασιλεῦ πάσης κτίσεώς σου. xvi. 14, σοὶ δουλευσάτω πᾶσα ἡ κτίσις σου. Wisdom v. 18. xvi. 24, ἡ γὰρ κτίσις σοι τῷ ποιήσαντι ὑπηρετοῦσα. xix. 6. Ecclus. xvi. 17. &c. Mark xvi. 15. Rom. viii. 19, 20, 21, 22. Col. i. 15, 23, πρωτότοκος πάσης κτίσεως... ἐν πάσῃ κτίσει. Heb. ix. 11, οὐ ταύτης τῆς κτίσεως (*not belonging to this* visible *creation*). Rev. iii. 14, &c. or (2) *particularly;* as viii. 39, οὔτε τις κτίσις ἑτέρα. Heb. iv. 13, οὐκ ἔστιν κτίσις ἀφανὴς ἐνώπιον αὐτοῦ. 1 Pet. ii. 13, ὑποτάγητε πάσῃ ἀνθρωπίνῃ

μενα καθορᾶται, ἥ τε ἀΐδιος αὐτοῦ δύναμις καὶ θειότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους,

κτίσει (*every human institution* or *ordinance*).

κόσμου] *Properly*, (1) *order, arrangement, apparatus*, and in the LXX. the word scarcely advances beyond this its strict sense: it still requires a genitive of explanation. Gen. ii. 1, ὁ οὐρανὸς καὶ ἡ γῆ καὶ πᾶς ὁ κόσμος αὐτῶν. Deut. iv. 19, τὸν ἥλιον καὶ τὴν σελήνην καὶ τοὺς ἀστέρας καὶ πάντα τὸν κόσμον τοῦ οὐρανοῦ. xvii. 3, παντὶ τῷ κόσμῳ τῷ ἐκ (*belonging to*) τοῦ οὐρανοῦ. Isai. xxiv. 21. (2) In the Apocrypha the sense of *universe* is fully established. Wisdom vii. 17, εἰδέναι σύστασιν κόσμου καὶ ἐνέργειαν στοιχείων. xi. 17, κτίσασα τὸν κόσμον ἐξ ἀμόρφου ὕλης. 2 Macc. iii. 12, τετιμημένου κατὰ τὸν σύμπαντα κόσμον. vii. 9, 23, ὁ τοῦ κόσμου βασιλεύς...ὁ τοῦ κόσμου κτιστής. xiii. 14. And so throughout the New Testament; as in John i. 10, ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο. Acts xvii. 24, ὁ Θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ. (3) Side by side with this sense we find a special appropriation of the word to the world of *men*; as in John i. 10, 29, ὁ κόσμος αὐτὸν οὐκ ἔγνω...τὴν ἁμαρτίαν τοῦ κόσμου. iii. 16, 17. iv. 42. vi. 33, 51. vii. 4, 7, &c. (4) At length the term sinks into one of disparagement and reproach, denoting either (α) the world of sense and matter, in contrast with spirit and heaven; as in the phrases τὰ στοιχεῖα τοῦ κόσμου (Gal. iv. 3. Col. ii. 8, 20), μεριμνᾶν τὰ τοῦ κόσμου (opposed to μεριμνᾶν τὰ τοῦ κυρίου, 1 Cor. vii. 33, 34), &c. or (β) the world as affected by sin, and lying under God's displeasure. 1 Cor. xi. 32, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν. Eph. ii. 2, 12, ἄθεοι ἐν τῷ κόσμῳ. Heb. xi. 7, 38. James i. 27. 2 Pet. i. 4, τῆς ἐν τῷ κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς. ii. 5, 20, τὰ μιάσματα τοῦ κόσμου. 1 John ii. 15, 16, 17. iv. 4, 5. v. 4, 19, ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται.

τοῖς ποιήμασιν] Eph. ii. 10, αὐτοῦ γάρ ἐσμεν ποίημα. Psal. lxiv. 10, LXX. ἀνήγγειλαν τὰ ἔργα τοῦ Θεοῦ, καὶ τὰ ποιήματα αὐτοῦ συνῆκαν. cxliii. 5, ἐμελέτησα ἐν πᾶσι τοῖς ἔργοις σου, ἐν ποιήμασι τῶν χειρῶν σου ἐμελέτων. In the Book of Ecclesiastes it occurs almost twenty times; as in iii. 11, τὸ ποίημα ὃ ἐποίησεν ὁ Θεός. vii. 13, ἴδε τὰ ποιήματα τοῦ Θεοῦ. viii. 17. xi. 5. The usage of this word points at least as much to *deeds* as to *works*; to *things done* as to *things made*. And thus the reference here will be not only to what are called the works of Nature, but also to the acts of

21 διότι γνόντες τὸν Θεὸν οὐχ ὡς Θεὸν ἐδόξασαν ἢ ηὐχαρίστησαν, ἀλλὰ ἐματαιώθησαν ἐν τοῖς

God's Providence and of His moral government of the world.

νοούμενα καθορᾶται] The former word expresses the exercise of mind and thought upon the subject, the latter (in strong metaphor) the result. *The invisible things of God, perceived by the help of His acts, are made visible to the eye of the mind: τὰ ἀόρατα νοούμενα καθορᾶται.*

νοούμενα] Matt. xxiv. 15, ὁ ἀναγινώσκων νοείτω. 2 Tim. ii. 7, νόει ὃ λέγω, &c.

καθορᾶται] Num. xxiv. 2, LXX. Βαλαὰμ...καθορᾷ τὸν Ἰσραὴλ ἐστρατοπεδευκότα κατὰ φυλάς. Job x. 4, ἢ ὥσπερ βροτὸς ὁρᾷ καθορᾷς;

ἀΐδιος] Jude 6, δεσμοῖς ἀϊδίοις. Wisdom ii. 23, ὁ Θεὸς ἔκτισε τὸν ἄνθρωπον ἐπ' ἀφθαρσίᾳ, καὶ εἰκόνα τῆς ἰδίας ἀϊδιότητος ἐποίησεν αὐτόν. vii. 26, ἀπαύγασμα γάρ ἐστι φωτὸς ἀϊδίου.

δύναμις καὶ θειότης] 2 Pet. i. 3, τῆς θείας δυνάμεως αὐτοῦ.

θειότης] *Divinity, Godlike character, possession of Divine attributes;* not *Deity, Godhead,* which is *θεότης*. Of *θεότης* also we have one example in Scripture; Col. ii. 9, ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς. Neither form is found in the LXX. In Wisdom xviii. 9, we have τὸν τῆς θειότητος νόμον.

εἰς τὸ εἶναι αὐτούς] *Unto their being (to the end they may be) without excuse;* that is, *if they believe not.* The manifestation of God in Nature and Providence is *designed* to deprive unbelief of its excuse. Acts xiv. 17, οὐκ ἀμάρτυρον αὐτὸν ἀφῆκεν. For the phrase εἰς τὸ εἶναι see also iii. 26. iv. 11, 16. viii. 29. xv. 16. Eph. i. 12.

αὐτούς] Refers to *ἀνθρώπων* in verse 18.

ἀναπολογήτους] *Destitute of apology* or *self-defence.* So ii. 1.

21. *γνόντες τὸν Θεόν*] See verse 19.

ἐδόξασαν] The word expresses *to make glorious;* that is, *to show forth the perfections of* a Person. Sometimes it is applied to the act of God Himself; as in John xii. 28, Πάτερ, δόξασόν σου τὸ ὄνομα. xvi. 14. xvii. 1, 4, 5. Acts iii. 13. Heb. v. 5. Sometimes to the *reflexion* of God's self-manifestation, in the adoration or devotion of man; as in Matt. v. 16, οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως...δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς. ix. 8. xv. 31. 1 Cor. vi. 20. Gal. i. 24. Rev. xv. 4. &c. *They did not, either in worship or obedience, recognise the perfection of God's character, as manifested in His works and*

διαλογισμοῖς αὐτῶν καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία. φάσκοντες εἶναι σοφοὶ ἐμωράν- 22
θησαν, καὶ ἤλλαξαν τὴν δόξαν τοῦ ἀφθάρτου 23

ways. So Isai. xliii. 23, LXX. οὐδὲ ἐν ταῖς θυσίαις σου ἐδόξασάς με. Dan. v. 23, καὶ τὸν Θεόν, οὗ ἡ πνοή σου ἐν τῇ χειρὶ αὐτοῦ καὶ πᾶσαι αἱ ὁδοί σου, αὐτὸν οὐκ ἐδόξασας.

ἐδόξασαν ἢ ηὐχαρίστησαν] Psalm l. 23, LXX. θυσία αἰνέσεως δοξάσει με.

ηὐχαρίστησαν] A verb not found in the LXX., though it occurs forty times in the New Testament. Judith viii. 25. Wisdom xviii. 2. 2 Macc. i. 11, ἐκ μεγάλων κινδύνων ὑπὸ τοῦ Θεοῦ σεσωσμένοι, μεγάλως εὐχαριστοῦμεν αὐτῷ.

ἐματαιώθησαν] 2 Kings xvii. 15, 16, LXX. καὶ ἐπορεύθησαν ὀπίσω τῶν ματαίων, καὶ ἐματαιώθησαν... καὶ ἐποίησαν ἑαυτοῖς χώνευμα, δύο δαμάλεις, καὶ ἐποίησαν ἄλση, καὶ προσεκύνησαν πάσῃ τῇ δυνάμει τοῦ οὐρανοῦ, καὶ ἐλάτρευσαν τῷ Βάαλ κ.τ.λ. 1 Sam. xxvi. 21. 1 Chron. xxi. 8. Eph. iv. 17, τὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοὸς αὐτῶν.

ἐν τοῖς] *In,* as the *field* or *region in which* the infatuation was incurred.

διαλογισμοῖς] Psalm xciv. 11, LXX. (1 Cor. iii. 20) Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν ἀνθρώπων, ὅτι εἰσὶ μάταιοι. Matt. xv. 19, διαλογισμοὶ πονηροί. Mark vii. 21, οἱ διαλογισμοὶ οἱ κακοί. James ii. 4, κριταὶ διαλογισμῶν πονηρῶν.

ἐσκοτίσθη] The three forms, σκοτάζω, σκοτίζω, σκοτόω, are found in the LXX.; the first usually as an intransitive verb, as in Eccles. xii. 3, καὶ σκοτάσουσιν αἱ βλέπουσαι ἐν ταῖς ὀπαῖς. The metaphorical use is first seen in Psalm lxix. 24 (quoted in Rom. xi. 10), σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν. Eph. iv. 18, ἐσκοτωμένοι τῇ διανοίᾳ ὄντες.

ἀσύνετος] See verse 31, ἀσυνέτους, ἀσυνθέτους. Matt. xv. 16. Mark vii. 18.

ἀσύνετος καρδία] Psalm lxxvi. 6, LXX. ἐταράχθησαν πάντες οἱ ἀσύνετοι τῇ καρδίᾳ.

22. φάσκοντες] Gen. xxvi. 20, LXX. Acts xxiv. 9. xxv. 19. In Rev. ii. 2, τοὺς λέγοντας ἑαυτοὺς ἀποστόλους, the received text has φάσκοντας.

σοφοὶ ἐμωράνθησαν] Isai. xix. 11, LXX. οἱ σοφοὶ σύμβουλοι τοῦ βασιλέως, ἡ βουλὴ αὐτῶν μωρανθήσεται. xliv. 25, τὴν βουλὴν αὐτῶν μωραίνων. Jer. x. 14, ἐμωράνθη πᾶς ἄνθρωπος ἀπὸ γνώσεως. li. 17. 1 Cor. i. 20, ποῦ σοφός;...οὐχὶ ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου; Compare Matt. v. 13, ἐὰν δὲ τὸ ἅλας μωρανθῇ κ.τ.λ.

23. ἤλλαξαν Psalm cvi. 20,

Θεοῦ ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου
24 *καὶ πετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν. διὸ*

LXX. *καὶ ἠλλάξαντο τὴν δόξαν αὐτῶν ἐν ὁμοιώματι μόσχου κ.τ.λ.*

δόξαν] *Glory* is *the effulgence of light.* A candle *set under a bushel* would have no glory. Luke xi. 33, *οὐδεὶς λύχνον ἅψας εἰς κρυπτὴν τίθησιν οὐδὲ ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν.* Applied to a Person, it is *the manifestation of excellence.* The Shechinah was the *glory of the Lord* in outward display. 1 Kings viii. 11, LXX. *ἔπλησε δόξα Κυρίου τὸν οἶκον Κυρίου.* Whatever manifests the character of God, whether in power, wisdom, or love, is called in Scripture His glory. John xi. 40, *οὐκ εἶπόν σοι ὅτι ἐὰν πιστεύσῃς ὄψῃ τὴν δόξαν τοῦ Θεοῦ;*

τοῦ ἀφθάρτου Θεοῦ] 1 Tim. i. 17, *τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ ἀοράτῳ μόνῳ Θεῷ.* The word *ἄφθαρτος* is equivalent (in this connexion) to *ὁ μόνος ἔχων ἀθανασίαν* in 1 Tim. vi. 16. Compare Wisdom xii. 1, *τὸ γὰρ ἄφθαρτόν σου πνεῦμά ἐστιν ἐν πᾶσι.*

ἐν ὁμοιώματι] The construction of *ἀλλάσσειν* in Classical Greek is with *τινός, ἀντί τινος,* or (rarely) *τινί.* The Hellenistic usage is either (1) the last of these; the dative expressing that *by the instrumentality* (that is, *by the substitution*) *of which* the exchange is made; as, for example, in Levit. xxvii. 10, *ἐὰν δὲ ἀλλάσσων ἀλλάξῃ κτῆνος κτήνει κ.τ.λ.* or (2) *ἔν τινι,* as here. *They changed the glory of God in* (*so as to consist in*) *likeness of,* &c. In other words, *They exchanged it for.* See also verse 25, *μετήλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψεύδει.*

ὁμοιώματι εἰκόνος ἀνθρώπου] *A likeness of* (*consisting of*) *a similitude of a man: εἰκόνος* is an explanatory genitive, answering the purpose of *ὡς εἶδος* in Ezek. i. 26, LXX. *ὁμοίωμα ὡς εἶδος ἀνθρώπου.* Elsewhere we have, in the same sense, *ὁμοίωμα ἀνθρώπου* alone; as in Ezek. i. 5. The words *ὁμοίωμα* and *εἰκών* are found in apposition in Deut. iv. 16, LXX. *πᾶσαν εἰκόνα, ὁμοίωμα ἀρσενικοῦ καὶ θηλυκοῦ κ.τ.λ.*

εἰκόνος φθ. ἀνθρώπου] Man is himself called in 1 Cor. xi. 7, *εἰκὼν καὶ δόξα Θεοῦ,* in allusion to Gen. i. 26, 27, LXX. *κατ' εἰκόνα Θεοῦ ἐποίησεν αὐτόν.* v. 1. ix. 6. Compare Gen. v. 3, *Ἀδὰμ ...ἐγέννησε κατὰ τὴν ἰδέαν αὐτοῦ καὶ κατὰ τὴν εἰκόνα αὐτοῦ* (*of himself*), *καὶ ἐπωνόμασε τὸ ὄνομα αὐτοῦ Σήθ.*

πετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν] Acts x. 12, *ἐν ᾧ ὑπῆρχεν πάντα τὰ τετράποδα καὶ ἑρ-*

παρέδωκεν αὐτοὺς ὁ Θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν τοῦ ἀτιμάζεσθαι

πετὰ τῆς γῆς καὶ πετεινὰ τοῦ οὐρανοῦ. xi. 6. James iii. 7, πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν ἑρπετῶν τε καὶ ἐναλίων κ.τ.λ. Compare Deut. iv. 16—18, LXX. μήποτε ἀνομήσητε, καὶ ποιήσητε ὑμῖν αὐτοῖς γλυπτὸν ὁμοίωμα...παντὸς κτήνους...παντὸς ὀρνέου πτερωτοῦ...παντὸς ἑρπετοῦ κ.τ.λ.

24. παρέδωκεν] *Surrendered, handed them over, gave them up to:* that is, ceased to restrain them by the strivings of conscience; left them to themselves: see verse 28. In Eph. iv. 19, the *preceding* step, their surrender of *themselves* to evil, is similarly expressed: οἵτινες ἀπηλγηκότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ.

παρέδωκεν αὐτοὺς ὁ Θεός] This thrice-repeated phrase, παρέδωκεν αὐτοὺς ὁ Θεὸς...εἰς ἀκαθαρσίαν (verse 24); παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς πάθη ἀτιμίας (verse 26), παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς ἀδόκιμον νοῦν (verse 28), shows that the whole passage from verse 24 to verse 32 is descriptive of one stage, not of two stages, in the deterioration of the Gentile world; that, namely, in which the Divine influence is withdrawn (Hosea iv. 17, *Ephraim is joined to idols: let him alone*), and the sinner has the sin which he has chosen sealed upon him (Psalm lxxxi. 11, 12, *Israel would none of me: so I gave them up unto their own hearts' lust*).

ἐν ταῖς] *In the lusts of their hearts;* as the *field* or *region in which* the abandonment acted. It might even be understood of the *yoke under which* the sinner passes, who is abandoned to his own lusts; as in the phrase perpetually recurring, in the Book of Judges especially, παραδιδόναι ἐν χειρί τινος. Ezra ix. 7, LXX. ἐν ταῖς ἀνομίαις ἡμῶν παρεδόθημεν...ἐν χειρὶ βασιλέων τῶν ἐθνῶν ἐν ῥομφαίᾳ καὶ ἐν αἰχμαλωσίᾳ καὶ ἐν διαρπαγῇ καὶ ἐν αἰσχύνῃ προσώπου ἡμῶν. And thus the words ἐν ταῖς ἐπιθυμίαις εἰς ἀκαθαρσίαν here would become still more exactly parallel to the τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας of Eph. iv. 19, as quoted in a preceding note. *Surrendered them so as to be in (the hand or power of) the lusts of their hearts unto (to work) impurity.*

τοῦ ἀτιμάζεσθαι] *For the sake* or *purpose of,* &c. as in Matt. ii. 13, τοῦ ἀπολέσαι. iii. 13, τοῦ βαπτισθῆναι. xiii. 3, ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν. &c. The peculiarity here is the combination with the passive infinitive

25 τὰ σώματα αὐτῶν ἐν αὐτοῖς, οἵτινες μετήλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ

(ἀτιμάζεσθαι) and its preceding accusative (τὰ σώματα). Compare Luke xxi. 22, ὅτι ἡμέραι ἐκδικήσεως αὗταί εἰσιν τοῦ πλησθῆναι πάντα τὰ γεγραμμένα. Compare ἀτιμίας in verse 26.

ἀτιμάζεσθαι] See 1 Thess. iv. 4, εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁγιασμῷ καὶ τιμῇ.

25. οἵτινες] *Whosoever, any who, as being persons who, for that they;* thus approaching the Latin usages of *qui* with the subjunctive.

μετήλλαξαν] As in verse 26. This compound is not found elsewhere in the New Testament or Septuagint; but it occurs nine times in the 2nd Book of Maccabees.

ἀλήθειαν...ψεύδει] *Truth* is *reality, that which is: a lie* is *a nonentity, that which is not.* Hence ψεῦδος is often in Scripture the name for an idol. An idol, as an object of worship, is a nonentity: it is a block of wood or stone, and nothing more. So 1 Cor. viii. 4, οἴδαμεν ὅτι οὐδὲν εἴδωλον ἐν κόσμῳ. Compare Isai. xliv. 19, 20, LXX. τὸ λοιπὸν αὐτοῦ εἰς βδέλυγμα ἐποίησε, καὶ προσκυνοῦσιν αὐτῷ... οὐκ ἐρεῖτε ὅτι ψεῦδος ἐν τῇ δεξιᾷ μου. Jer. iii. 10, οὐκ ἐπεστράφη πρός με...ἀλλ' ἐπὶ ψεύδει, φησὶ Κύριος. x. 14, ψευδῆ [ψεύδη] ἐχώνευσεν, οὐκ ἔστι πνεῦμα ἐν αὐτοῖς.

ἐν τῷ] *They exchanged the reality of God in (so as to consist in) that which is a lie.* See note on verse 23, ἐν ὁμοιώματι.

ἐσεβάσθησαν] The verb σεβάζεσθαι is not elsewhere found in the LXX. or New Testament. The common form is σέβεσθαι (as, for example, Isai. xxix. 13, LXX. quoted in Matt. xv. 9, and Mark vii. 7, μάτην δὲ σέβονταί με). But the substantive σέβασμα, *an object of worship,* occurs in Wisdom xiv. 20. xv. 17. Bel 27, ἰδοὺ δὴ τὰ σεβάσματα ὑμῶν. Acts xvii. 23, ἀναθεωρῶν τὰ σεβάσματα ὑμῶν. 2 Thess. ii. 4, ἐπὶ πάντα λεγόμενον θεὸν ἢ σέβασμα.

ἐλάτρευσαν] See note on verse 9, ᾧ λατρεύω.

τῇ κτίσει] *The creation; the universe of created being.* A general expression, justified by the strange variety of the objects of idolatrous worship in different ages and nations. Compare Deut. iv. 16—19. For the word, see note on verse 20, κτίσεως.

παρά] Literally, *beside, parallel to;* and so, *in comparison with,* and by implication (usually, but not necessarily) in *favourable* comparison with, *be-*

τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν. διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ Θεὸς 26 εἰς πάθη ἀτιμίας· αἵ τε γὰρ θήλειαι αὐτῶν μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ

yond, more than; as here, and iv. 18, παρ' ἐλπίδα. xi. 24, παρὰ φύσιν. xii. 3, παρ' ὃ δεῖ φρονεῖν. xiv. 5, κρίνει ἡμέραν παρ' ἡμέραν. Luke xiii. 2, 4, ἁμαρτωλοὶ παρὰ πάντας...ὀφειλέται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους. Heb. i. 9, ἔχρισέν σε ὁ Θεὸς...ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου. In other passages a comparative precedes παρά, defining its sense: as πλέον (Luke iii. 13), πλείονος (Heb. iii. 3), κρεῖττον (Heb. xii. 24), κρείττοσιν (Heb. ix. 23), διαφορώτερον (Heb. i. 4), ἠλάττωσας, ἠλαττωμένον (Heb. ii. 7, 9).

τὸν κτίσαντα] Eccles. xii. 1, LXX. μνήσθητι τοῦ κτίσαντός σε. Isai. xlv. 8, ἐγώ εἰμι Κύριος ὁ κτίσας σε. Eph. iii. 9, ἐν τῷ Θεῷ τῷ τὰ πάντα κτίσαντι. Col. iii. 10, κατ' εἰκόνα τοῦ κτίσαντος αὐτόν. Rev. iv. 11, ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημά σου ἦσαν καὶ ἐκτίσθησαν. &c.

εὐλογητός] See ix. 5, and note. Mark xiv. 61, ὁ Χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ. Luke i. 68, εὐλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσραήλ. 2 Cor. i. 3. xi. 31, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας. Eph. i. 3. 1 Pet. i. 3.

εἰς τοὺς αἰῶνας] The same precise form is found in ix. 5. xi. 36. xvi. 27. Luke i. 33. 2 Cor. xi. 31. Heb. xiii. 8. Other combinations found (like this) in the LXX. are, διʼ αἰῶνος, εἰς τὸν αἰῶνα, ἕως τοῦ αἰῶνος, ἕως αἰῶνος, ἕως εἰς τὸν αἰῶνα, ἕως εἰς τοὺς αἰῶνας, εἰς τὸν αἰῶνα καὶ ἐπέκεινα, εἰς τοὺς αἰῶνας καὶ ἔτι, ἕως τοῦ αἰῶνος ἔτι, εἰς τὸν αἰῶνα χρόνον, εἰς τὸν αἰῶνα τοῦ αἰῶνος, εἰς αἰῶνα αἰῶνος, τὸν αἰῶνα καὶ ἐπʼ αἰῶνα καὶ ἔτι, ἕως αἰῶνος τῶν αἰώνων, εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος. Amidst this great variety of phrases, the double plural form, εἰς τοὺς αἰῶνας τῶν αἰώνων, appears to be used only in the New Testament (Gal. i. 5. Phil. iv. 20. 1 Tim. i. 17. 2 Tim. iv. 18. 1 Pet. iv. 11. Rev. i. 18. iv. 9, 10. v. 13. vii. 12. x. 6. xi. 15. xv. 7. xix. 3. xx. 10. xxii. 5).

26. διὰ τοῦτο] That is, *because of their wilful and obstinate idolatry.* So διό in verse 24. Both are explained by the words, καθὼς οὐκ ἐδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει, in verse 28.

πάθη ἀτιμίας] *Passions of infamy.* Col. iii. 5, τὰ μέλη τὰ ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακήν. 1 Thess. iv. 5, μὴ ἐν πάθει ἐπιθυμίας. For

27 φύσιν, ὁμοίως δὲ καὶ οἱ ἄρσενες ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσιν τὴν ἀσχημοσύνην κατεργαζόμενοι καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς 28 ἀπολαμβάνοντες. καὶ καθὼς οὐκ ἐδοκίμασαν τὸν

27. *Or omit* δέ. *Or read* τε.

ἀτιμίας, compare ἀτιμάζεσθαι in verse 24.

27. ἀσχημοσύνην] Rev. xvi. 15.

ἀντιμισθίαν] 2 Cor. vi. 13, τὴν δὲ αὐτὴν ἀντιμισθίαν.

πλάνης] Literally, *wandering, error*. But the word expresses in Scripture that sort of delusion which is at once wilful, immoral, and corrupting. See, for example, 1 Thess. ii. 3, οὐκ ἐκ πλάνης οὐδὲ ἐξ ἀκαθαρσίας οὐδὲ ἐν δόλῳ. 2 Pet. ii. 18. iii. 17. Jude 11, τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν.

ἀπολαμβάνοντες] The word has two chief senses. (1) *To receive back;* either (α) *simply*, as in Luke vi. 34, δανείζουσιν ἵνα ἀπολάβωσιν τὰ ἴσα. xv. 27, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. &c., or (β) *as a thing earned, merited, or promised;* as here, and in Luke xxiii. 41, ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν. Gal. iv. 5, ἵνα τὴν υἱοθεσίαν ἀπολάβωμεν. Col. iii. 24. 2 John viii. &c. And (2) *to take apart from others;* as in Mark vii. 33, ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου.

28. ἐδοκίμασαν] From the root δέχομαι comes δόκιμος, *acceptable, approvable, worthy* (xiv. 18. xvi. 10. 1 Cor. xi. 19. 2 Cor. x. 18. xiii. 7. 2 Tim. ii. 15. James i. 12); and δοκιμή, which is (1) *a trial of worth, a proof by testing* (2 Cor. ii. 9. viii. 2. ix. 13. xiii. 3. Phil. ii. 22); and (2) sometimes (as in v. 4) the *result* of such a test, *tried worth, experienced goodness.* Also δοκίμιον, *a test* or *criterion*, James i. 3. 1 Pet. i. 7. Hence the verb δοκιμάζειν, connected with δόκιμος as *probare* with *probus*, and having, like *probare*, the two senses, of *proving* and *approving; trying*, and *accepting after trial.* Thus (1) *to discriminate;* as in xii. 2, εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ Θεοῦ. Luke xii. 56, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν, τὸν δὲ καιρὸν τοῦτον πῶς οὐκ οἴδατε δοκιμάζειν; xiv. 19, πορεύομαι δοκιμάσαι αὐτά. 1 Cor. iii. 13, τὸ ἔργον ὁποῖόν ἐστιν τὸ πῦρ

Θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα,

αὐτὸ δοκιμάσει. xi. 28, δοκιμαζέτω δὲ ἄνθρωπος ἑαυτόν. 2 Cor. viii. 8, τὸ τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων. xiii. 5, ἑαυτοὺς δοκιμάζετε. Gal. vi. 4, τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος. Eph. v. 10. 1 Thess. ii. 4, Θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν. v. 21, πάντα δὲ δοκιμάζετε. 1 Tim. iii. 10, καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον. 1 Pet. i. 7, χρυσίου τοῦ ἀπολλυμένου διὰ πυρὸς δὲ δοκιμαζομένου. 1 John iv. 1, δοκιμάζετε τὰ πνεύματα. See also Job xxxiv. 3, LXX. οὖς δοκιμάζει λόγους, λάρυγξ δὲ γεύεται βρῶσιν. Psalm xxvi. 2, δοκίμασόν με, Κύριε, καὶ πείρασόν με· πύρωσον τοὺς νεφρούς μου καὶ τὴν καρδίαν μου. Prov. xvii. 3, ὥσπερ δοκιμάζεται ἐν καμίνῳ ἄργυρος καὶ χρυσός. Zech. xiii. 9, πυρώσω αὐτοὺς ὡς πυροῦται τὸ ἀργύριον, καὶ δοκιμῶ αὐτοὺς ὡς δοκιμάζεται τὸ χρυσίον. &c. And (2) *to approve;* as here, and xiv. 22, ἐν ᾧ δοκιμάζει. 1 Cor. xvi. 3, οὓς ἐὰν δοκιμάσητε. 2 Cor. viii. 22, ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλάκις σπουδαῖον ὄντα. 1 Thess. ii. 4, δεδοκιμάσμεθα ὑπὸ τοῦ Θεοῦ πιστευθῆναι τὸ εὐαγγέλιον. Here, as in the last quotation (1 Thess. ii. 4), the usual accusative after the verb is replaced by the infinitive. *Even as they did not approve to have God,* &c. In two passages, ii. 18, and Phil. i. 10, the sense of δοκιμάζειν is doubtful, because it is combined with a word equally ambiguous, τὰ διαφέροντα. *To discriminate things that differ:* or, *to approve things that excel.* See note on ii. 18, δοκιμάζεις τὰ διαφέροντα.

τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει] An unusual phrase, which may be compared with Phil. i. 7, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς. ii. 29, τοὺς τοιούτους ἐντίμους ἔχετε. 1 Tim. iii. 4, τέκνα ἔχοντα ἐν ὑποταγῇ. Philem. 17, εἰ οὖν με ἔχεις κοινωνόν. For the sense, see 1 Cor. xv. 34, ἀγνωσίαν γὰρ Θεοῦ τινὲς ἔχουσιν.

ἐπιγνώσει] *On-knowledge; further, deeper, fuller knowledge.* Compare, for example, 1 Cor. xiii. 12, ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην. Phil. i. 9, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει. &c.

ἀδόκιμον] The opposite of δόκιμος (see note on ἐδοκίμασαν above). *Unacceptable, unapprovable, unworthy; rejected on trial, refuse, reprobate.* Prov. xxv. 4, LXX. Isai. i. 22, τὸ ἀργύριον ὑμῶν ἀδόκιμον. (Compare Jer. vi. 30, ἀργύριον ἀποδεδοκιμασμένον καλέσατε αὐτούς, ὅτι ἀπεδοκίμασεν αὐτοὺς Κύριος.) 1 Cor. ix. 27, μή πως ἄλλοις κη-

29 πεπληρωμένους πάσῃ ἀδικίᾳ κακίᾳ πονηρίᾳ πλε-

29. *Or* πονηρίᾳ πλεονεξίᾳ κακίᾳ. *Or* κακίᾳ πορνείᾳ πλεονεξίᾳ.

ρύξας αὐτὸς ἀδόκιμος γένωμαι. 2 Cor. xiii. 5, 6, 7, εἰ μήτι ἀδόκιμοί ἐστε κ.τ.λ. 2 Tim. iii. 8, ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν. Tit. i. 16, Θεὸν ὁμολογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι. Heb. vi. 8, [γῆ] ἀδόκιμος καὶ κατάρας ἐγγύς, ἧς τὸ τέλος εἰς καῦσιν. There is possibly an intended contrast here between ἐδοκίμασαν and ἀδόκιμον. *As they refused to have God in knowledge, God surrendered them to a refuse mind.* Or, *as they approved not the having God in knowledge, God surrendered them to a reprobate mind.*

νοῦν] Not only the *life*, not only the *heart*, but the very *mind* is spoilt and ruined. Tit. i. 15, τοῖς δὲ μεμιαμμένοις καὶ ἀπίστοις οὐδὲν καθαρόν, ἀλλὰ μεμίανται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις.

ποιεῖν] The ἀδόκιμος νοῦς shows itself in the habitual commission, without restraint or remorse, of wicked acts. Psalm lxxxi. 13, LXX. πορεύσονται ἐν τοῖς ἐπιτηδεύμασιν αὐτῶν.

καθήκοντα] Exod. v. 13, LXX. τὰ ἔργα ὑμῶν τὰ καθήκοντα καθ' ἡμέραν. 2 Macc. vi. 4, ἔτι δὲ τὰ μὴ καθήκοντα ἔνδον εἰσφερόντων. Acts xxii. 22, οὐ γὰρ καθῆκεν αὐτὸν ζῆν. Elsewhere ἃ οὐκ ἀνῆκεν (Eph. v. 4).

29—31. Four of the terms here applied to the heathen world (and in substance several others) are found in 2 Tim. iii. 2, 3, in the description of a predicted corruption of the Church itself: ἀλαζόνες, ὑπερήφανοι, γονεῦσιν ἀπειθεῖς, ἄστοργοι. Of so little avail is nominal Christianity even in checking the worst passions.

29. πεπληρωμένους] The construction of this passive varies between (1) the *genitive*, as in xv. 14, πεπληρωμένοι πάσης γνώσεως. Acts xiii. 52, ἐπληροῦντο χαρᾶς καὶ πνεύματος ἁγίου. 2 Tim. i. 4, ἵνα χαρᾶς πληρωθῶ κ.τ.λ. (2) the *dative*, as here, and 2 Cor. vii. 4, πεπλήρωμαι τῇ παρακλήσει κ.τ.λ. (3) the *accusative*, as Phil. i. 11, πεπληρωμένοι καρπὸν δικαιοσύνης. Col. i. 9, ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ κ.τ.λ.

ἀδικίᾳ κακίᾳ πονηρίᾳ πλεονεξίᾳ] The catalogue, however apparently miscellaneous in its later items, begins with four comprehensive heads of evil: (1) *unrighteousness*, a general disregard of relations Divine and human; (2) *viciousness*, a general depravity of character;

ονεξίᾳ, μεστοὺς φθόνου φόνου ἔριδος δόλου κακοηθείας, ψιθυριστάς, καταλάλους, θεοστυγεῖς, 30

(3) *villany*, an unprincipled worthlessness of life; (4) *grasping*, a selfish greediness of getting, whether in the form of covetousness or sensuality (see 1 Thess. iv. 6, τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ).

μεστούς] Matt. xxiii. 28, ἔσωθεν δέ ἐστε μεστοὶ ὑποκρίσεως καὶ ἀνομίας. James iii. 8, μεστὴ ἰοῦ θανατηφόρου. 2 Pet. ii. 14, ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος.

φθόνου φόνου κ.τ.λ.] In the dark list which follows we observe (1) a preponderance of that class of sins which we characterize as *works of the devil* over those of *the world* or of *the flesh*, which last have been exhausted in the description of the foregoing stage of depravity (verses 24 to 27): (2) an occasional regard to *alliteration*, by way of giving point and emphasis; as in the case of φθόνου φόνου, ἀσυνέτους ἀσυνθέτους· (3) a disregard of rhetorical art; as, for example, in descending from φόνου to ἔριδος, from θεοστυγεῖς to ὑβριστάς, &c. but (4) a real and inartificial sequence and connexion of thought, each word having some natural relation to that which precedes and follows it: as, for instance, φόνου standing between φθόνου and ἔριδος, the former its frequent motive, the latter its common accompaniment; ὑπερηφάνους between ὑβριστάς and ἀλαζόνας, as forming the root alike of arrogant acts and arrogant words; ἐφευρετὰς κακῶν between ἀλαζόνας and γονεῦσιν ἀπειθεῖς, the boaster being generally an inventor, and disobedience to parents one of those unnatural evil things which need as it were ingenuity to invent them.

κακοηθείας] *Malignity, spitefulness*; especially as shown in suspicion and misconstruction of others.

30. ψιθυριστάς] *Whisperers*, secret detractors. Ecclus. v. 14, μὴ κληθῇς ψίθυρος, καὶ τῇ γλώσσῃ σου μὴ ἐνέδρευε. xxviii. 13, ψίθυρον καὶ δίγλωσσον καταράσασθε· πολλοὺς γὰρ εἰρηνεύοντας ἀπώλεσεν. 2 Cor. xii. 20, ἐριθεῖαι, καταλαλιαί, ψιθυρισμοί.

καταλάλους] *Defamers*. James iv. 11, μὴ καταλαλεῖτε ἀλλήλων κ.τ.λ. 1 Pet. ii. 1, ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον ...καὶ φθόνους καὶ πάσας καταλαλιάς.

θεοστυγεῖς] Probably, *haters of God:* the opposite of φιλόθεοι in 2 Tim. iii. 4, φιλήδονοι μᾶλλον ἢ φιλόθεοι. Some (rendering the word *hateful to God*) have

ὑβριστάς, ὑπερηφάνους, ἀλαζόνας, ἐφευρετὰς κα-

imagined here a special reference to *informers* (see Wetstein); thus forming a climax with the two preceding; *detractors, defamers, informers.* But such an appropriation of the term seems to want authority: and the interpretation betokens too great an anxiety to make the passage rhetorically artistic. See note on *φθόνου φόνου κ.τ.λ.* above. Indeed a comparison of Mark vii. 22 and 2 Tim. iii. 2 (quoted in note on *ὑπερηφάνους* below), in which *βλάσφημοι, βλασφημία,* is placed next after or next before *ὑπερήφανοι, ὑπερηφανία,* will justify the arrangement of words here without having recourse to any far-fetched meaning. *Defamation of men* runs on into *hatred* (expressing itself in *blasphemy*) *against God;* and this again has its close connexion with that *arrogance* which vents itself on the one side in *boasting,* on the other in *outrage.*

ὑβριστάς] *Outragers; perpetrators of outrage.* 1 Tim. i. 13, *βλάσφημον καὶ διωκτὴν καὶ ὑβριστήν.* Job xl. 11, LXX. Prov. vi. 17. xv. 25. xvi. 19. xxvii. 13. Isai. ii. 12. xvi. 6. Jer. li. 2. The word (like *ὕβρις* in Athenian law) expresses any kind or degree of *insolent outrage.* See Matt. xxii. 6, *ὕβρισαν καὶ ἀπέκτειναν.* Acts xiv. 5, *ὑβρίσαι καὶ λιθοβολῆσαι αὐτούς.* It is combined in the LXX. with *ὑπερήφανος,* as in Isai. ii. 12, *ἡμέρα γὰρ Κυρίου Σαβαὼθ ἐπὶ πάντα ὑβριστὴν καὶ ὑπερήφανον.*

ὑπερηφάνους] *Overweeners; arrogant, self-conceited.* Luke i. 51. 2 Tim. iii. 2, *ἀλαζόνες ὑπερήφανοι, βλάσφημοι.* James iv. 6. 1 Pet. v. 5 (Prov. iii. 34, LXX.). The substantive is found in Mark vii. 22, *βλασφημία, ὑπερηφανία, ἀφροσύνη.* Out of many examples in the LXX. compare Ezek. xvi. 49, 50, *τοῦτο τὸ ἀνόμημα Σοδόμων τῆς ἀδελφῆς σου, ὑπερηφανία· ἐν πλησμονῇ ἄρτων ...ἐσπατάλων...καὶ ἐμεγαλαύχουν κ.τ.λ.* (showing the connexion between *ὑπερηφάνους* and *ἀλαζόνας*). Ecclus. xxvii. 28, *ἐμπαιγμὸς καὶ ὀνειδισμὸς ὑπερηφάνων* (connecting *ὑβριστάς* with *ὑπερηφάνους*).

ἀλαζόνας] 2 Tim. iii. 2. James iv. 16, *καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν.* 1 John ii. 16, *ἡ ἀλαζονεία τοῦ βίου.* The word *ἀλαζών* occurs in Job xxviii. 8, LXX. Prov. xxi. 24, *θρασὺς καὶ αὐθάδης καὶ ἀλαζὼν λοιμὸς καλεῖται.* Hab. ii. 5. The verb *ἀλαζονεύεσθαι* is found in Prov. xxv. 6, LXX.

ἐφευρετὰς κακῶν] 2 Macc. vii. 31, *σὺ δὲ πάσης κακίας εὑρετὴς γενόμενος εἰς τοὺς Ἑβραίους οὐ μὴ διαφύγῃς τὰς χεῖρας τοῦ Θεοῦ.* In Prov. xvi. 20, LXX. we have the opposite phrase, *συνετὸς ἐν πράγμασιν εὑρετὴς*

κῶν, γονεῦσιν ἀπειθεῖς, ἀσυνέτους, ἀσυνθέτους, 31
ἀστόργους, ἀνελεήμονας· οἵτινες τὸ δικαίωμα 32
τοῦ Θεοῦ ἐπιγνόντες, ὅτι οἱ τὰ τοιαῦτα πράσ-

32. *Or* ἐπιγινώσκοντες.

ἀγαθῶν. *Ingenuity in the invention of sins* is one of the latest characteristics of an utter depravity. The later Roman history is full of it.

γονεῦσιν ἀπειθεῖς] 2 Tim. iii. 2. See Deut. xxi. 18, LXX. ἐὰν δέ τινι ᾖ υἱὸς ἀπειθὴς καὶ ἐρεθιστής κ.τ.λ.

31. ἀσυνέτους] *Senseless, void of intelligence.* See verse 21, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία. Compare Psalm lxxvi. 6, LXX. ἐταράχθησαν πάντες οἱ ἀσύνετοι τῇ καρδίᾳ.

ἀσυνθέτους] *Perfidious, bound by no compact, faithless to engagements.* Jer. iii. 7, LXX. καὶ εἶδε τὴν ἀσυνθεσίαν αὐτῆς ἡ ἀσύνθετος Ἰούδα ἡ ἀδελφὴ αὐτῆς κ.τ.λ.

ἀστόργους] *Unnatural, void of natural affection.* 2 Tim. iii. 2, 3, ἀχάριστοι, ἀνόσιοι, ἄστοργοι, ἄσπονδοι. The insertion of ἀσπόνδους after ἀστόργους (in the received text) is probably due to that passage.

ἀνελεήμονας] *Unmerciful.* Job xxx. 21, LXX. ἐπέβης δέ μοι ἀνελεημόνως. Prov. v. 9. xi. 17. xii. 10, τὰ δὲ σπλάγχνα τῶν ἀσεβῶν ἀνελεήμονα. xvii. 11. xxvii. 4.

32. οἵτινες] *Whosoever, any who, a class of persons who,* &c. See note on verse 25, οἵτινες.

δικαίωμα] The verb δικαιόω, in its application to a *thing*, denotes *to make* or *declare just, to claim as a right, to require.* (For its application to *persons*, see note on ii. 13, δικαιωθήσονται.) Hence δικαίωμα is (1) *a thing made* or *declared just.* It may be (α) *a decision* or *sentence:* and that, of *condemnation*, as here; or of *acquittal*, as in v. 16, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα. (β) *A requirement;* as in ii. 26, τὰ δικαιώματα τοῦ νόμου. viii. 4, τὸ δικαίωμα τοῦ νόμου. (γ) *An ordinance;* as in Luke i. 6, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ Κυρίου ἄμεμπτοι. Heb. ix. 1, 10, δικαιώματα λατρείας...δικαιώματα σαρκός. Or (2) *a thing done so as to be just, a righteous act;* as in v. 18, δι' ἑνὸς δικαιώματος. Rev. xv. 4, τὰ δικαιώματά σου ἐφανερώθησαν. xix. 8, τὸ γὰρ βύσσινον τὰ δικαιώματα τῶν ἁγίων ἐστίν.

ἐπιγνόντες] *Well knowing.* Luke i. 3, ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν. 1 Cor. xiii. 12. 2 Cor. vi. 9, ὡς ἀγνοούμενοι καὶ ἐπιγινωσκόμενοι. See note on verse 28, ἐπιγνῶσει.

σοντες ἄξιοι θανάτου εἰσίν, οὐ μόνον αὐτὰ ποιοῦσιν ἀλλὰ καὶ συνευδοκοῦσιν τοῖς πράσσουσιν.

II. 1 Διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε πᾶς ὁ κρί-

ἄξιοι θανάτου] The same phrase occurs in Luke xxiii. 15. Acts xxiii. 29. xxv. 11, 25. xxvi. 31. But in all these places it is applied to *deeds*, not (as here) to *persons*. Matt. xxvi. 66, ἔνοχος θανάτου ἐστίν. Mark xiv. 64, κατέκριναν αὐτὸν ἔνοχον εἶναι θανάτου.

θανάτου] As the special penalty of special transgression. Gen. ii. 17, LXX. ᾗ δ' ἂν ἡμέρᾳ φάγησθε ἀπ' αὐτοῦ, θανάτῳ ἀποθανεῖσθε. Exod. xix. 12, πᾶς ὁ ἁψάμενος τοῦ ὄρους θανάτῳ τελευτήσει. xxi. 15, 16, 17, ὃς τύπτει πατέρα αὐτοῦ...ὃς ἂν κλέψῃ τίς τινα...ὁ κακολογῶν πατέρα αὐτοῦ ἢ μητέρα αὐτοῦ θανάτῳ θανατούσθω. &c. James i. 15, ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν, ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκυεῖ θάνατον.

οὐ μόνον] To do wrong implies less depravity than to take pleasure in the wrong-doing of others. And thus it is made one characteristic of that Christian love which is in all points the opposite of the fallen nature, that it οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ (1 Cor. xiii. 6).

αὐτὰ ποιοῦσιν] The somewhat emphatic position of αὐτά seems to show that the sense is, *the things themselves, the very things.*

ποιοῦσιν...πράσσουσιν] The former (ποιεῖν) is *to do*, the latter (πράσσειν) *to practise*. The one expresses single actions, however often repeated; the other a course and habit of conduct.

συνευδοκοῦσιν] See note on x. 1, εὐδοκία. Also on xv. 26, εὐδόκησαν. The compound συνευδοκεῖν is literally, *to think it well along with, to be pleased together with, to join with* (another) *in his satisfaction*. Luke xi. 48, συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν. Acts viii. 1, Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ. xxii. 20, αὐτὸς ἤμην ἐφεστὼς καὶ συνευδοκῶν. 1 Cor. vii. 12, 13, συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ (*joins with him in thinking fit to dwell with him*).

II. 1. Διὸ ἀναπολόγητος εἶ] The argument turns to the Jews. See note on i. 16, οὐ γὰρ κ.τ.λ. But the transition is gradual, not abrupt. *The foregoing description is general; in its main features universal. The enormities of crime may be exceptional; but the root of all evil, alienation from God, enmity against God, is in all the fallen. Where then is self-complacency, boasting, censorious-*

νων. ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατα-

ness? It is excluded. How can one judge another, when all are guilty, and when all alike must be judged of God? God's judgment will have respect, not to names or forms, not to profession or privilege, but to realities of motive and conduct, of heart and life (ii. 1—16). Thus the way is prepared for the conviction of the Jew. *That self-satisfaction, that disdain of others, which is characteristic of the Pharisee, is utter vanity and self-deception, unless there be in him such a thoroughness and consistency of obedience as can abide the heart-searching judgment. To boast of God's Law without obeying it must be unavailing* (ii. 17—29). *Then does the Jew obey? Let his own Scriptures describe him* (iii. 9—20).

διό] *Because the above description of the wickedness of mankind is true (in its main points) universally.*

ὦ ἄνθρωπε πᾶς ὁ κρίνων] The thought of the Apostle is already turning to the Jew: but his language is still studiously general.

κρίνων] From the original sense of κρίνειν, *to sift, sever, separate,* comes that of *judicial discrimination.* It is applied (1) to *things;* as in verse 16, ὅτε κρίνει ὁ Θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων. xiv. 13, ἀλλὰ τοῦτο κρίνατε (*decide, determine*) μᾶλλον. (2) To *persons;* whether *generally,* with no intimation of the result, as in Matt. xix. 28, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ· or with the clear intimation (from the context) of *condemnation,* as in verses 3, 12, 27. iii. 7. xiv. 3, 10, 22. In the middle voice, the word expresses *to get judgment, to go to law, to contend with,* as in iii. 4, where see the note.

ἐν ᾧ] *In the thing in which.* So in 2 Cor. xi. 12, ἵνα ἐν ᾧ καυχῶνται εὑρεθῶσιν καθὼς καὶ ἡμεῖς. 1 Pet. ii. 12, ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν. iii. 16, ἵνα ἐν ᾧ καταλαλεῖσθε καταισχυνθῶσιν κ.τ.λ.

τὸν ἕτερον] *The other person* in any relation in which a man can stand towards a fellow-man. *Thy fellow* or *neighbour.* Thus in xiii. 8, ὁ γὰρ ἀγαπῶν τὸν ἕτερον κ.τ.λ. 1 Cor. vi. 1, πρᾶγμα ἔχων πρὸς τὸν ἕτερον. x. 24, τὸ ἑαυτοῦ...τὸ τοῦ ἑτέρου. Gal. vi. 4, εἰς ἑαυτὸν μόνον...καὶ οὐκ εἰς τὸν ἕτερον.

κατακρίνεις] This strengthened form of κρίνειν is found but once in the Septuagint Version: Esth. ii. 1. In the New Testament it occurs (with its substantives κατάκρισις and κατάκριμα) more than 20 times. In 1 Cor. xi. 32, the difference between κρίνειν and κατακρίνειν is strongly marked: κρινόμενοι...

2 κρίνεις· τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων. οἴδαμεν
δὲ ὅτι τὸ κρίμα τοῦ Θεοῦ ἐστὶν κατὰ ἀλήθειαν
3 ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας. λογίζῃ δὲ
τοῦτο, ὦ ἄνθρωπε ὁ κρίνων τοὺς τὰ τοιαῦτα

ἵνα μὴ σ.τ.κ. κατακριθῶμεν. Here the distinction is merely one of emphasis. *To judge another is to condemn thyself.*

2. οἴδαμεν] (1) By reason and conscience: *Shall not the Judge of all the earth do right?* (2) By revelation: the whole tenor of which is, that God looks on the *heart*, and judges, as it is added, κατὰ ἀλήθειαν.

τὸ κρίμα τοῦ Θεοῦ] The word κρίμα, or κρῖμα (as it is often accentuated on the strength of a single passage, Æsch. Suppl. 397, where the first syllable is long, contrary to all analogy), is properly *a judgment* or *decision;* whether in the sense of (1) *a principle* or *rule of right*, as in Deut. vi. 20, LXX. τὰ μαρτύρια καὶ τὰ δικαιώματα καὶ τὰ κρίματα ὅσα ἐνετείλατο Κύριος ὁ Θεὸς ἡμῶν ἡμῖν· or (2) *a particular sentence*, as in Exod. xxiii. 6, LXX. οὐ διαστρέψεις κρίμα πένητος ἐν κρίσει αὐτοῦ. Like κρίνειν (see note on verse 1, κρίνων), it often derives from the context the idea of *condemnation*, as in Mark xii. 40, οὗτοι λήμψονται περισσότερον κρίμα. Its application to the Divine judgment is perhaps first seen in Deut. xxxii. 41, LXX. ἀνθέξεται κρίματος ἡ χείρ μου.

τοῦ Θεοῦ] In opposition to the judgment of *men* (verse 1, ὦ ἄνθρωπε πᾶς ὁ κρίνων).

ἐστίν] The position of the word (before, not after, κατὰ ἀλήθειαν) implies a slight emphasis. *Is, has existence, operates.*

κατὰ ἀλήθειαν] *According to (on a principle of) reality:* not influenced, like human judgments, by the *appearance* of the case, or by the *profession* or *position* of the person. So in verse 11, οὐ γάρ ἐστιν προσωπολημψία παρὰ τῷ Θεῷ. John vii. 24, μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε. 1 Sam. xvi. 7, LXX. ἄνθρωπος ὄψεται εἰς πρόσωπον, Θεὸς δὲ ὄψεται εἰς καρδίαν.

τὰ τοιαῦτα] See i. 21—32.

3. λογίζῃ δὲ τοῦτο] *Dost thou calculate upon impunity?* The verb λογίζεσθαι, expressing the formation of an opinion by *calculation* or *reasoning*, is of frequent use in St Paul's Epistles; as in iii. 28. vi. 11. viii. 18, λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. 2 Cor. x. 11. xi. 5, &c.

πράσσοντας καὶ ποιῶν αὐτά, ὅτι σὺ ἐκφεύξῃ τὸ κρίμα τοῦ Θεοῦ; ἢ τοῦ πλούτου τῆς χρηστό- 4
τητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ Θεοῦ εἰς μετάνοιάν σε ἄγει; κατὰ δὲ τὴν σκληρότητά 5

πράσσοντας...ποιῶν] See note on i. 32, *ποιοῦσιν...πράσσουσιν*.

ἐκφεύξῃ] Heb. ii. 3, *πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας*;

4. *ἢ τοῦ*] *Or is it that thou thinkest scorn of God's mercy, regardless of its gracious purpose?*

τοῦ πλούτου τῆς χρηστότητος] This metaphorical use of *πλοῦτος*, in connexion with the attributes and spiritual gifts of God, is peculiar to St Paul. Thus ix. 23, *ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους*. xi. 33, *ὦ βάθος πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ*. Eph. i. 7, 18, *τὸ πλοῦτος τῆς χάριτος αὐτοῦ ...ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ*. ii. 7, *τὸ ὑπερβάλλον πλοῦτος τῆς χάριτος αὐτοῦ*. iii. 8, 16, *τὸ ἀνεξιχνίαστον πλοῦτος τοῦ Χριστοῦ...τὸ πλοῦτος τῆς δόξης αὐτοῦ*. Phil. iv. 19, *κατὰ τὸ πλοῦτος αὐτοῦ ἐν δόξῃ*. Col. i. 27, *τὸ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου*. ii. 2, *εἰς πᾶν τὸ πλοῦτος τῆς πληροφορίας τῆς συνέσεως*.

χρηστότητος] xi. 22. Psalm xxxiv. 9, LXX. *γεύσασθε καὶ ἴδετε ὅτι χρηστὸς ὁ Κύριος* (1 Pet. ii. 3). Luke vi. 35, *ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς*. Eph. ii. 7. Tit. iii. 4. *ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν Θεοῦ*.

ἀνοχῆς] iii. 26, *ἐν τῇ ἀνοχῇ τοῦ Θεοῦ*. (1 Macc. xii. 25, *οὐ γὰρ ἔδωκεν αὐτοῖς ἀνοχὴν τοῦ ἐμβατεῦσαι εἰς τὴν χώραν αὐτοῦ*.) Compare Matt. xvii. 17, *ἕως πότε ἀνέξομαι ὑμῶν*;

μακροθυμίας] ix. 22, *ὁ Θεὸς ...ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκεύη ὀργῆς*. 1 Tim. i. 16. 1 Pet. iii. 20, *ἀπεξεδέχετο ἡ τοῦ Θεοῦ μακροθυμία*. 2 Pet. iii. 15, *τὴν τοῦ Κυρίου ἡμῶν μακροθυμίαν σωτηρίαν ἡγεῖσθε*. The epithet *μακρόθυμος* (*long* or *slow of wrath*) is first found in Exod. xxxix. 6, LXX. *οἰκτίρμων καὶ ἐλεήμων, μακρόθυμος καὶ πολυέλεος*.

καταφρονεῖς] Hos. vi. 7, LXX. *ἐκεῖ κατεφρόνησέ μου*. Hab. i. 5, *ἴδετε οἱ καταφρονηταὶ...καὶ ἀφανίσθητε*.

ἀγνοῶν] Acts xvii. 30, *τοὺς χρόνους τῆς ἀγνοίας*. Eph. iv. 18, *διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς*.

εἰς μετάνοιάν σε ἄγει] *Is leading* (*is designed and calculated to lead*) *thee to repentance.*

σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιο-

Thus 2 Pet. iii. 9, *μακροθυμεῖ εἰς ὑμᾶς, μὴ βουλόμενός τινας ἀπολέσθαι ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι.*

5. *κατά*] *According to, following the rule and law of.* Eph. ii. 2, *κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος.* Phil. iii. 3, *μηδὲν κατ' ἐριθείαν μηδὲ κατὰ κενοδοξίαν.* 2 Tim. iv. 3, *κατὰ τὰς ἰδίας ἐπιθυμίας ἑαυτοῖς ἐπισωρεύσουσιν διδασκάλους.*

σκληρότητα] From the literal sense of *σκληρός, dry* or *rough* (Prov. xxvii. 16, LXX. *Βορέας σκληρὸς ἄνεμος.* James iii. 4, *ὑπὸ ἀνέμων σκληρῶν ἐλαυνόμενα*) comes the idea (1) of *hardness* or *harshness* (Gen. xlii. 7, LXX. *ἐλάλησεν αὐτοῖς σκληρά.* Matt. xxv. 24, *ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος*), and so (2) of *obstinacy* and *obduracy*, as here, and Deut. ix. 27, LXX. *μὴ ἐπιβλέψῃς ἐπὶ τὴν σκληρότητα τοῦ λαοῦ τούτου.* Compare also the compound forms *σκληροκάρδιος* and *σκληροκαρδία* (Prov. xvii. 20. Matt. xix. 8. &c.), *σκληροπρόσωπος* (Ezek. ii. 4, *σκληροπρόσωποι καὶ στερεοκάρδιοι*), *σκληροτράχηλος* (Exod. xxxiii. 3. Acts vii. 51. &c.).

ἀμετανόητον] The word occurs only here. Elsewhere (xi. 29. 2 Cor. vii. 10) *ἀμεταμέλητος* is used; but in a passive sense, *not to be repented of.*

θησαυρίζεις σεαυτῷ ὀργήν] This terrible figure, *treasurest up for thyself wrath*, may have been suggested by Prov. i. 18, LXX. *αὐτοὶ γὰρ οἱ φόνου μετέχοντες θησαυρίζουσιν ἑαυτοῖς κακά.* Compare Amos iii. 10, LXX. *οἱ θησαυρίζοντες ἀδικίαν καὶ ταλαιπωρίαν ἐν ταῖς χώραις αὐτῶν.* The treasuring of *wrath* is the direct opposite of the charge in Matt. vi. 10, *θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ κ.τ.λ.* and in 1 Tim. vi. 19, *ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς ὄντως ζωῆς.*

ἐν ἡμέρᾳ ὀργῆς] These words may be connected closely with *ὀργήν. Wrath in a day of wrath;* that is, *wrath to be manifested in a day of wrath.* The construction will thus resemble that of 1 Thess. v. 23, *ἀμέμπτως ἐν τῇ παρουσίᾳ* (*blamelessly in the coming;* that is, *in a manner not to be reproached at the coming*) *τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη.*

ἡμέρᾳ ὀργῆς] *A day of* (*belonging to, characterized by*) *wrath*, righteous anger against sin. Zeph. ii. 2, 3, LXX. *πρὸ τοῦ ἐπελθεῖν ἐφ' ὑμᾶς ὀργὴν Κυρίου, πρὸ τοῦ ἐπελθεῖν ἐφ' ὑμᾶς ἡμέραν θυμοῦ Κυρίου...ὅπως σκεπασθῆτε ἐν ἡμέρᾳ ὀργῆς Κυρίου.* Rev. vi.

κρισίας τοῦ Θεοῦ, ὃς ἀποδώσει ἑκάστῳ κατὰ 6 τὰ ἔργα αὐτοῦ· τοῖς μὲν καθ' ὑπομονὴν ἔργου 7 ἀγαθοῦ δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦ-

17, ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς. See note on i. 18, ὀργὴ Θεοῦ.

ἀποκαλύψεως] See note on i. 17, ἀποκαλύπτεται. The δικαιοκρισία is already in existence: but there is a veil over it.

δικαιοκρισίας] 2 Thess. i. 5, τῆς δικαίας κρίσεως τοῦ Θεοῦ. The word δικαιοκρίτης occurs in 2 Macc. xii. 41, εὐλογήσαντες τὰ τοῦ δικαιοκρίτου Κυρίου τοῦ τὰ κεκρυμμένα φανερὰ ποιοῦντος.

6. ὃς ἀποδώσει] Prov. xxiv. 12, LXX. ὃς ἀποδίδωσιν ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ. Matt. xvi. 27, καὶ τότε ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ. 2 Tim. iv. 14. Rev. xxii. 12, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον ἐστὶν αὐτοῦ.

ἀποδώσει] The verb ἀποδιδόναι has two chief senses. (1) *To give back;* whether (α) *literally*, as, for example, a sum owed (Matt. xviii. 25, μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι. Luke vii. 42. x. 35. xix. 8. &c.) or a thing or person put into one's hands (Luke iv. 20, πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν. ix. 42, ἰάσατο τὸν παῖδα καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ); or (β) *as a thing earned, merited, promised, threatened, or morally or judicially due;* as here, and xiii. 7. Matt. v. 26, ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην. vi. 4, ἀποδώσει σοι. xii. 36, ἀποδώσουσιν περὶ αὐτοῦ λόγον. xvi. 27, ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ. xx. 8, ἀπόδος αὐτοῖς τὸν μισθόν. xxi. 41, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν. xxii. 21, ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι. Acts iv. 33, ἀπεδίδουν (*rendered, as the discharge of an obligation*) τὸ μαρτύριον οἱ ἀπόστολοι. 1 Cor. vii. 3. 1 Tim. v. 4. 2 Tim. iv. 8, ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ Κύριος κ.τ.λ. Heb. xii. 11. Rev. xviii. 6. &c. And (2) in the middle voice, *to give away for oneself* (*for one's own gain*), *to sell;* as in Acts v. 8, εἰ τοσούτου τὸ χωρίον ἀπέδοσθε; vii. 9, τὸν Ἰωσὴφ ἀπέδοντο εἰς Αἴγυπτον. Heb. xii. 16, ἀπέδετο τὰ πρωτοτόκια ἑαυτοῦ. Compare a corresponding note on i. 27, ἀπολαμβάνοντες.

7. καθ' ὑπομονήν] *According to* (*by the rule of*) *patience of* (*in*) *a good work.* Luke viii. 15, καρποφοροῦσιν ἐν ὑπομονῇ. See note on verse 5, κατά.

ἔργου] For this use of ἔργον, as the sum of a life's work, compare, for example, Mark xiii. 34, ἑκάστῳ τὸ ἔργον αὐτοῦ. John xvii. 4, τὸ ἔργον τελειώσας ὃ δέδωκάς μοι ἵνα ποιήσω. 1 Cor. iii. 13, 14, 15. 1 Thess. v. 13.

8 σιν, ζωὴν αἰώνιον· τοῖς δὲ ἐξ ἐριθείας καὶ ἀπειθοῦσιν τῇ ἀληθείᾳ πειθομένοις δὲ τῇ ἀδικίᾳ ὀργὴ

ii. 8. *Or* ἀπ. μὲν τ. ἀ.

δόξαν] viii. 18, *τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς.* 2 Cor. iv. 17, *αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν.* Col. iii. 4, *φανερωθήσεσθε ἐν δόξῃ.* 2 Thess. ii. 14. Heb. ii. 10. 1 Pet. v. 1, 4, 10.

τιμήν] 2 Tim. ii. 21, *ἔσται σκεῦος εἰς τιμήν.* 1 Pet. i. 7, *εὑρεθῇ εἰς ἔπαινον καὶ δόξαν καὶ τιμὴν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ.*

ἀφθαρσίαν] 1 Cor. ix. 25, *ἡμεῖς δὲ ἄφθαρτον.* xv. 42, 52, *ἐγείρεται ἐν ἀφθαρσίᾳ...ἐγερθήσονται ἄφθαρτοι.* 2 Tim. i. 10, *φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου.* 1 Pet. i. 4, *εἰς κληρονομίαν ἄφθαρτον...τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς.*

ζητοῦσιν] Matt. vi. 33, *ζητεῖτε...τὴν βασιλείαν αὐτοῦ.* xiii. 45, *ζητοῦντι καλοὺς μαργαρίτας.* Col. iii. 1, *τὰ ἄνω ζητεῖτε.*

ζωὴν αἰώνιον] The combination is first found in Dan. xii. 2, *ἐγερθήσονται οὗτοι εἰς ζωὴν αἰώνιον.*

8. τοῖς δὲ ἐξ] Literally, *those who are of, spring from,* and so *belong to, have for their designation.* For the literal sense compare xvi. 10, 11, *τοὺς ἐκ τῶν Ἀριστοβούλου...τοὺς ἐκ τῶν Ναρκίσσου.* For the derived meaning, iii. 26, *τὸν ἐκ πίστεως Ἰησοῦ.* iv. 12, 14, 16, *τοῖς οὐκ ἐκ περιτομῆς μόνον... οἱ ἐκ νόμου...τῷ ἐκ νόμου...τῷ ἐκ πίστεως.* Acts x. 45, *οἱ ἐκ περιτομῆς πιστοί.* xi. 2. Gal. ii. 12. iii. 7, 9. Col. iv. 11. Tit. i. 10.

ἐριθείας] The word is formed from ἔριθος, *a hireling* (Isai. xxxviii. 12, LXX. ὡς ἱστὸς ἐρίθου ἐγγιζούσης ἐκτεμεῖν): and like ἐριθεύεσθαι (*to play the hireling, partisan, intriguer, canvasser*), has the derived sense of *party-spirit, faction,* &c. So in 2 Cor. xii. 20, and Gal. v. 20, ἔρις, *ζῆλος, θυμοί, ἐριθεῖαι.* Phil. i. 17, *οἱ δὲ ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν.* ii. 3, *μηδὲν κατ' ἐριθείαν μηδὲ κατὰ κενοδοξίαν.* James iii. 14, 16, *εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν...ὅπου γὰρ ζῆλος καὶ ἐριθεία.*

τῇ ἀληθείᾳ...τῇ ἀδικίᾳ] i. 18, *τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων.* John iii. 20, 21, *πᾶς γὰρ ὁ φαῦλα πράσσων...ὁ δὲ ποιῶν τὴν ἀλήθειαν.* vii. 18, *οὗτος ἀληθής ἐστιν καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν.* 1 Cor. xiii. 6, *οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ.* 2 Thess. ii. 12, *οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ, ἀλλὰ εὐδοκήσαντες τῇ ἀδικίᾳ.*

ὀργὴ καὶ θυμός] The one is the *feeling,* the other the *expression,* of indignation. The application of the word *θυμός* to the wrath of *God* is found (so far

καὶ θυμός, θλῖψις καὶ στενοχωρία, ἐπὶ πᾶσαν 9
ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν,
Ἰουδαίου τε πρῶτον καὶ Ἕλληνος· δόξα δὲ καὶ 10
τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγα-
θόν, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι. οὐ γάρ 11
ἐστιν προσωπολημψία παρὰ τῷ Θεῷ. ὅσοι γὰρ 12

as the New Testament is concerned) only here, and in Rev. xiv. 10, 19. xv. 1, 7. xvi. 1, 19. xix. 15. In the Septuagint it is of common use: for example, Exod. xxxii. 11, 12, ἵνατί, Κύριε, θυμοῦ ὀργῇ εἰς τὸν λαόν σου... παῦσαι τῆς ὀργῆς τοῦ θυμοῦ σου, καὶ ἵλεως γενοῦ κ.τ.λ.

9. *θλῖψις καὶ στενοχωρία*] viii. 35, *θλῖψις ἢ στενοχωρία*. The idea of *painful pressure* (*θλῖψις*) rises (in *στενοχωρία*) into that of *agonizing compression*. See 2 Cor. iv. 8, *ἐν παντὶ θλιβόμενοι* (*pressed*) *ἀλλ' οὐ στενοχωρούμενοι* (*crushed*). Deut. xxviii. 53, 55, 57, LXX. *ἐν τῇ στενοχωρίᾳ σου καὶ ἐν τῇ θλίψει σου*. Isai. viii. 22, *ἰδοὺ θλῖψις καὶ στενοχωρία καὶ σκότος, ἀπορία στενὴ καὶ σκότος*. xxx. 6.

πᾶσαν ψυχὴν ἀνθρώπου] Isai. xiii. 7, LXX. *καὶ πᾶσα ψυχὴ ἀνθρώπου δειλιάσει*.

πρῶτον] *In the first place*; so far from his being excepted.

11. *προσωπολημψία*] *Acceptance of the countenance, look*, or *outward appearance*, the form, profession, or religious position and privilege, without regard to the inward reality. Acts x. 34, *οὐκ ἔστιν προσωπολήμπτης ὁ Θεός*. Eph. vi. 9, *προσωπολημψία οὐκ ἔστιν παρ' αὐτῷ*. Col. iii. 25. James ii. 1, 9, *μὴ ἐν προσωπολημψίαις ἔχετε τὴν πίστιν...εἰ δὲ προσωπολημπτεῖτε, ἁμαρτίαν ἐργάζεσθε*. Thus *πρόσωπον λαμβάνειν* (Luke xx. 21. Gal. ii. 6), *εἰς πρόσωπον βλέπειν* (Matt. xxii. 16. Mark xii. 14), *τὰ κατὰ πρόσωπον βλέπειν* (2 Cor. x. 7), *πρόσωπα θαυμάζειν* (Job xxxii. 22, LXX. *οὐ γὰρ ἐπίσταμαι θαυμάσαι πρόσωπον*. Jude 16, *θαυμάζοντες πρόσωπα ὠφελείας χάριν*).

παρά] Literally *beside*: but especially applied to judicial cognizance (*before, in the judgment of*); whether (1) *human*; as xii. 16, *φρόνιμοι παρ' ἑαυτοῖς*. Acts xxvi. 8, *τί ἄπιστον κρίνεται παρ' ὑμῖν εἰ ὁ Θεὸς νεκροὺς ἐγείρει*; or (2) *Divine*; as here, and verse 13, *δίκαιοι παρὰ τῷ Θεῷ*. 1 Cor. iii. 19, *μωρία παρὰ Θεῷ*. Gal. iii. 11, *δικαιοῦται παρὰ τῷ Θεῷ*. James i. 27. 1 Pet. ii. 4, 20, *παρὰ δὲ Θεῷ ἐκλεκτόν...τοῦτο χά-*

ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται· καὶ ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμου κριθήσονται· 13 οὐ γὰρ οἱ ἀκροαταὶ νόμου δίκαιοι παρὰ τῷ Θεῷ, 14 ἀλλ' οἱ ποιηταὶ νόμου δικαιωθήσονται. ὅταν

13. *Or omit* τῷ.

ρις παρὰ Θεῷ. 2 Pet. iii. 8.

12. ἀνόμως] *Apart from a law;* not being under any *special* law, as, for instance, that of Moses. The word ἄνομος, which usually means *lawless, transgressing law,* is sometimes *without law, not under law,* and so *Gentile.* Acts ii. 23, διὰ χειρὸς ἀνόμων (*by the hand of Gentiles*). 1 Cor. ix. 21, τοῖς ἀνόμοις ὡς ἄνομος...ἵνα κερδάνω τοὺς ἀνόμους.

ἥμαρτον] Against the light of nature (i. 19, 20) and conscience (verse 15).

ἀνόμως καί] *As their sin was not the breach of any special law, but only of that which is common to man; so their ruin will be independent of the sanctions of any special law: it will be only the natural and necessary consequence of the rebellion of a creature against the Creator.*

ἐν νόμῳ] *Under a law,* that is, a direct revelation of duty.

διὰ νόμου] *By means of a law;* that is, by the application to their case of the rule laid down for them in any particular revelation under which they live. See John xii. 48, ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

13. ἀκροαταί...ποιηταί] The word ἀκροατής occurs in Isai. iii. 3, LXX. καὶ συνετὸν ἀκροατήν. And ποιητής in 1 Macc. ii. 67, πάντας τοὺς ποιητὰς τοῦ νόμου. The two are contrasted (as here) in James i. 22, 23, 25, γίνεσθε δὲ ποιηταὶ λόγου καὶ μὴ ἀκροαταὶ μόνον... εἴ τις ἀκροατὴς λόγου ἐστὶν καὶ οὐ ποιητής...οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος ἀλλὰ ποιητὴς ἔργου.

νόμου...νόμου] Not τοῦ νόμου. The omission of the article (especially where, after οἱ ἀκροαταί, οἱ ποιηταί, the idiom almost demanded it) shows that the principle is intended to be applied not to the Law of Moses only, but to all cases. *The hearers, the doers, of any law;* that is, of any Divine revelation of duty. *Obedience, not privilege, must in every case be the criterion of judgment.*

δίκαιοι παρά] See note on verse 11, παρά.

δικαιωθήσονται] The literal meaning of δικαιοῦν is *to make righteous.* But both in the Sep-

γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ

tuagint and New Testament it frequently means *to acquit, absolve*, or *clear from guilt*. Thus, for example, Gen. xliv. 16, τί ἀντεροῦμεν...ἢ τί δικαιωθῶμεν; Exod. xxiii. 7, οὐ δικαιώσεις τὸν ἀσεβῆ ἕνεκεν δώρων. Deut. xxv. 1, ἐὰν δὲ γένηται ἀντιλογία...καὶ δικαιώσωσι τὸν δίκαιον καὶ καταγνῶσι τοῦ ἀσεβοῦς. Psalm cxliii. 2, μὴ εἰσέλθῃς εἰς κρίσιν μετὰ τοῦ δούλου σου, ὅτι οὐ δικαιωθήσεται ἐνώπιόν σου πᾶς ζῶν. Acts xiii. 39, ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε ἐν νόμῳ Μωυσέως δικαιωθῆναι, ἐν τούτῳ πᾶς ὁ πιστεύων δικαιοῦται. And so throughout this Epistle and that to the Galatians.

14. ὅταν γάρ] I say that there may be hearers of a law who are not doers of it: I go further, and say that there may be doers of a law who are not hearers of it: *for whenever Gentiles who do not possess a law*, that is, an express revelation of duty, *do by nature*, without revelation, *the things of such* (τοῦ) *law*, the things which God's law, if they possessed it, would prescribe to them, *these though they do not possess a law, are a law to themselves:* to them belongs, so far as their knowledge extends, both the advantage and the responsibility of persons living under a Divine law: *because they show the work*, the purport or requirement, *of the law* to be *written on their hearts*, though not on material tablets like those of the Ten Commandments (2 Cor. iii. 3, οὐκ ἐν πλαξὶν λιθίναις ἀλλ' ἐν πλαξὶν καρδίας σαρκίναις): *their own conscience testifying with it, and their reasonings* upon their own conduct, *between each other*, without extraneous help, *accusing or even exculpating them in a day when God judges*. See the following notes.

ἔθνη] *Gentiles*, whether nationally or individually. The word ἐθνικός is rarely used: only in Matt. v. 47. vi. 7. xviii. 17. 3 John 7. But ἔθνη is found, in the sense of Gentiles individually, for example, in 1 Cor. xii. 2, οἴδατε...ἔθνη ἦτε. Gal. ii. 12, μετὰ τῶν ἐθνῶν συνήσθιεν.

φύσει] The opposite of νόμῳ. *Not by a revealed rule of duty, but by the rule of nature; that is, of man's moral constitution as God made and endowed it.* The word φύσις does not occur in the Septuagint. (Wisdom vii. 20, φύσεις ζώων.) In the Epistles it occurs (with φυσικός and φυσικῶς) about sixteen times. By its derivation it expresses (1) *the act of bringing* or *springing into being; production* or *birth*. Hence (2) the *mode, condition*, or *circumstances*, of such coming into being: as Gal. ii. 15, ἡμεῖς φύσει Ἰουδαῖοι. Eph. ii. 3, ἤμεθα

νόμου ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς

τέκνα φύσει ὀργῆς. And so (3) *the essential character* or *constitution* of a person or thing; whether (*α*) of *vegetables*, as in xi. 21, 24, *τῶν κατὰ φύσιν κλάδων ...ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαίου καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον* κ.τ.λ. (*β*) of *animals*, as in James iii. 7, *πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν ἑρπετῶν τε καὶ ἐναλίων* κ.τ.λ. (*γ*) of *man*, as here, and verse 27. Also i. 26. 1 Cor. xi. 14, *οὐδὲ ἡ φύσις αὐτὴ* (*of herself, apart from revelation*) *διδάσκει ὑμᾶς ὅτι* κ.τ.λ. James iii. 7, *τῇ φύσει τῇ ἀνθρωπίνῃ.* The same usage is extended in one passage (*δ*) even to *God Himself:* 2 Pet. i. 4, *θείας κοινωνοὶ φύσεως·* and by implication also in Gal. iv. 8, *τοῖς φύσει μὴ οὖσιν θεοῖς.*

τὰ τοῦ νόμου ποιῶσιν] (1) In certain cases, though rare and exceptional (such as those of Melchisedec, Job, &c.), *by holy lives*, under the guidance of conscience enlightened by primitive tradition or in other ways apart from direct revelation to their nation or themselves. (2) In a far lower sense, by the instinctive reverence felt in all ages and countries for good and right, however little adhered to in personal conduct; and, springing out of this, just laws and institutions of all kinds, testifying for good.

μὴ ἔχοντες] *Though they have not.* The Hellenistic use of *μή* with the participle includes the various subjective ideas of *as not, such as not, because not, though not,* &c. as well as the classical *if not.* Thus, for example, (1) *If not:* Gen. xliv. 34, LXX. *πῶς γὰρ ἀναβήσομαι πρὸς τὸν πατέρα, τοῦ παιδίου μὴ ὄντος μεθ' ἡμῶν*; Rom. v. 13, *ἁμαρτία δὲ οὐκ ἐλλογεῖται μὴ ὄντος νόμου.* 1 Cor. vii. 37, *ὃς δὲ ἕστηκεν ἐν τῇ καρδίᾳ...μὴ ἔχων ἀνάγκην.* Gal. vi. 9, *θερίσομεν μὴ ἐκλυόμενοι.* (2) *As not; such as not:* Gen. xliv. 31, *ἐν τῷ ἰδεῖν αὐτὸν μὴ ὂν τὸ παιδάριον μεθ' ἡμῶν.* Judges xviii. 7, *καὶ μὴ δυναμένους λαλῆσαι ῥῆμα ἐν τῇ γῇ.* Matt. i. 19, *δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι.* ix. 36, *πρόβατα μὴ ἔχοντα ποιμένα.* Luke i. 20, *ἔσῃ σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι.* ix. 33, *μὴ εἰδὼς ὃ λέγει.* xiii. 11, *συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι.* xviii. 2, *κριτής τις ἦν ἔν τινι πόλει τὸν Θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντρεπόμενος.* John xv. 2, *πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπόν.* Acts v. 7, *ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ γεγονὸς εἰσῆλθεν.* xiii. 11, *ἔσῃ τυφλὸς μὴ βλέπων τὸν ἥλιον.* xx. 29, *λύκοι βαρεῖς...μὴ φειδόμενοι τοῦ ποιμνίου.* Eph. ii. 12, *ἦτε τῷ καιρῷ ἐκείνῳ...ἐλπίδα μὴ ἔχοντες.* 1 Tim. i. 7, *μὴ νοοῦντες μήτε ἃ λέγουσιν μήτε περὶ τίνων διαβεβαιοῦνται.* Heb. iv. 15, *οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον*

εἰσὶν νόμος, οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ 15

συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν. ix. 9, θυσίαι προσφέρονται μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα. Jude 19, οὗτοί εἰσιν...ψυχικοί, πνεῦμα μὴ ἔχοντες. (3) *Because not:* Psalm vii. 2, μὴ ὄντος λυτρουμένου μηδὲ σώζοντος. Matt. xviii. 25, μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι. xxii. 29, πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ Θεοῦ. Mark ii. 4, καὶ μὴ δυνάμενοι προσεγγίσαι αὐτῷ. Luke ii. 45, καὶ μὴ εὑρόντες ὑπέστρεψαν. xi. 24, καὶ μὴ εὑρίσκον τότε λέγει. Acts ix. 26, ἐφοβοῦντο αὐτὸν μὴ πιστεύοντες ὅτι ἐστὶν μαθητής. xvii. 6, μὴ εὑρόντες δὲ αὐτούς. xxi. 14, 34. xxvii. 7, 15. Rom. iv. 19, καὶ μὴ ἀσθενήσας τῇ πίστει. 2 Cor. v. 19, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα. Heb. iv. 2, μὴ συγκεκερασμένος τῇ πίστει τοῖς ἀκούσασιν. xi. 27, μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως. 2 Pet. iii. 9, μὴ βουλόμενός τινας ἀπολέσθαι. (4) *Though not:* Prov. vi. 7, ἐκείνῳ γὰρ γεωργίου μὴ ὑπάρχοντος, μηδὲ τὸν ἀναγκάζοντα ἔχων, μηδὲ ὑπὸ δεσπότην ὢν κ.τ.λ. Acts xx. 22, πορεύομαι εἰς Ἱερουσαλήμ, τὰ ἐν αὐτῇ συναντήσοντά μοι μὴ εἰδώς. 1 Cor. ix. 20, 21, μὴ ὢν αὐτὸς ὑπὸ νόμον... μὴ ὢν ἄνομος Θεοῦ. 1 Pet. i. 8, εἰς ὃν ἄρτι μὴ ὁρῶντες πιστεύοντες δὲ ἀγαλλιᾶσθε. (5) In some passages there is yet another shade of idiom; *guarding against, avoiding:* as in 1 Cor. x. 33, μὴ ζητῶν τὸ ἐμαυτοῦ σύμφορον. 2 Cor. iv. 2, μὴ περιπατοῦντες ἐν πανουργίᾳ μηδὲ δολοῦντες τὸν λόγον τοῦ Θεοῦ. vi. 3, μηδεμίαν ἐν μηδενὶ διδόντες προσκοπήν.

ἑαυτοῖς εἰσὶν νόμος] See the paraphrase of these words in the note on ὅταν γάρ.

15. οἵτινες] See notes on i. 25, 32, οἵτινες.

ἐνδείκνυνται] The active and passive forms of ἐνδεικνύναι (*to indicate* or *point out*) occur throughout the history of Achan, Josh. vii. 14—18. The middle voice expresses *to show as one's own, to manifest as a quality or attribute;* whether (1) of *God*, as in ix. 17, 22, ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου (from Exod. ix. 16, LXX.)...ἐνδείξασθαι τὴν ὀργήν. Eph. ii. 7. 1 Tim. i. 16: or (2) of *man;* as here, and 2 Cor. viii. 24, τὴν οὖν ἔνδειξιν τῆς ἀγάπης ὑμῶν...ἐνδεικνύμενοι. Tit. ii. 10, πᾶσαν πίστιν ἐνδεικνυμένους ἀγαθήν. iii. 2. Heb. vi. 10, 11. By a slight extension of the latter usage, we have the phrase κακά (or πονηρά) ἐνδείκνυσθαί τινι, as in Gen. l. 15, 17, LXX. 2 Tim. iv. 14.

τὸ ἔργον τοῦ νόμου] *Not the letter* (γράμμα, verses 27, 29. vii. 6. 2 Cor. iii. 6), *the form or words, of the law; but its work; that which it bids man to do.* The genitive is like that in

νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συνμαρτυρούσης αὐτῶν τῆς συνειδήσεως καὶ μεταξὺ

John vi. 29, τὸ ἔργον τοῦ Θεοῦ (*that which God would have you to do*); or in 1 Thess. i. 3, τοῦ ἔργου τῆς πίστεως (*the work belonging to, prompted by, your faith*).

γραπτόν] *They possess not the γράμμα of the law in their hands: but its ἔργον is γραπτὸν in their hearts.* The form γραπτὸς is found in 2 Chron. xxxvi. 22. Ezra i. 1, LXX. ἐν γραπτῷ.

γραπτὸν ἐν ταῖς καρδίαις] Jer. xxxi. 33, LXX. διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ τὰς καρδίας αὐτῶν ἐπιγράψω αὐτούς.

καρδίαις] The word καρδία is not restricted in Scripture to the sense of *heart*, as denoting the *affections* only; but includes the ideas of *will, judgment, mind, understanding*, &c. In this passage the word κατηγορούντων below shows that understanding rather than affection is the predominant thought; knowledge of duty rather than love of it. Thus, for example, 1 Sam. xiv. 7, LXX. ποίει πᾶν ὃ ἐὰν ᾖ καρδία σου ἐκκλίνῃ· ἰδοὺ ἐγὼ μετὰ σοῦ, ὡς ἡ καρδία σου καρδία μου. Job xii. 2, 3, ἢ μεθ' ὑμῶν τελευτήσει σοφία; καὶ ἐμοὶ μὲν καρδία καθ' ὑμᾶς ἐστίν. Mark ii. 6, διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν. Luke iii. 15. v. 22. 1 Cor. ii. 9, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη. vii. 37, ἔστηκεν ἐν τῇ καρδίᾳ...καὶ τοῦτο κέκρικεν ἐν τῇ ἰδίᾳ καρδίᾳ.

συνμαρτυρούσης] That is, τῷ ἔργῳ τοῦ νόμου. Thus ix. 1, συνμαρτυρούσης μοι τῆς συνειδήσεώς μου. The word occurs also in viii. 16.

αὐτῶν] The position of αὐτῶν gives it emphasis. *Of the men themselves. Their own conscience.* See note on i. 32, αὐτὰ ποιοῦσιν.

συνειδήσεως] From the sense of *fellow-knowledge* (as in Levit. v. 1, LXX. μάρτυς ἢ ἑώρακεν ἢ σύνοιδεν. Acts v. 2, συνειδυίης καὶ τῆς γυναικός) comes that of (1) *fellow-knowledge with oneself, self-privity, consciousness:* as in Job xxvii. 6, LXX. οὐ γὰρ σύνοιδα ἐμαυτῷ ἄτοπον· πράξας. Eccles. x. 20, καίγε ἐν συνειδήσει σου βασιλέα μὴ καταράσῃ. 1 Cor. iv. 4, οὐδὲν γὰρ ἐμαυτῷ σύνοιδα. Heb. x. 2, διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν. 1 Pet. ii. 19, διὰ συνείδησιν Θεοῦ. (2) *The faculty of this self-privity; conscience:* Wisdom xvii. 10, πονηρία...συνεχομένη τῇ συνειδήσει. Acts xxiii. 1. xxiv. 16, ἀπρόσκοπον συνείδησιν ἔχειν πρὸς τὸν Θεὸν καὶ τοὺς ἀνθρώπους διὰ παντός. Rom. ix. 1. xiii. 5. 1 Cor. viii. 7, 10, 12, καὶ ἡ συνείδησις αὐτῶν ἀσθενὴς οὖσα κ.τ.λ. x. 25, 27, 28, 29, συνείδησιν

ἀλλήλων τῶν λογισμῶν κατηγορούντων ἢ καὶ

...τὴν ἑαυτοῦ...τὴν τοῦ ἑτέρου ...ὑπὸ ἄλλης συνειδήσεως. 2 Cor. i. 12, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν. iv. 2, πρὸς πᾶσαν συνείδησιν ἀνθρώπων. v. 11, ἐν ταῖς συνειδήσεσιν ὑμῶν. 1 Tim. i. 5, 19. iii. 9. iv. 2, κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν. 2 Tim. i. 3. Tit. i. 15. Heb. ix. 9, 14. x. 22. xiii. 18. 1 Pet. iii. 16, 21.

καὶ μεταξὺ ἀλλήλων] *As conscience is witness to the claim of duty, so the thoughts of the heart are prosecutors (or, if it be so, advocates) in the great assize. The* λογισμοὶ *wait not for strangers to conduct the case: they themselves, meeting one another in discussion and conference* (μεταξὺ ἀλλήλων), *accuse or else defend.* Thus ἀλλήλων refers to τῶν λογισμῶν, and is placed *before* it for the sake of emphasis. For μεταξὺ in the sense rather of *amongst* than *between*, see Wisdom iv. 10, ζῶν μεταξὺ ἁμαρτωλῶν μετετέθη. For the figure involved in μεταξὺ ἀλλήλων, compare Matt. xviii. 15, ἔλεγξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου. The use of ἀλλήλων implies a sort of personification of the λογισμοί. But it is used of *things* in Gen. xv. 10, LXX. ἔλαβε δὲ αὐτῷ πάντα ταῦτα...καὶ ἔθηκεν αὐτὰ ἀντιπρόσωπα ἀλλήλοις.

τῶν λογισμῶν] *The reasonings, reckonings, reflexions of a man's mind upon his own actions, habits, and motives.* In the New Testament λογισμὸς occurs only here and in 2 Cor. x. 5, λογισμοὺς καθαιροῦντες. The form διαλογισμὸς commonly takes its place; as in Luke ii. 35, ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί. In the Septuagint the two words are used almost equally. Prov. xix. 21, πολλοὶ λογισμοὶ ἐν καρδίᾳ ἀνδρός. Isai. lxvi. 18, τὰ ἔργα αὐτῶν καὶ τὸν λογισμὸν αὐτῶν.

κατηγορούντων] John v. 45, μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν κ.τ.λ. As there the written Word, so here the heart itself, is made the accuser in God's judgment. Compare 1 John iii. 20, ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία.

ἢ καί] *Or even.* As if the accusing action of the thoughts of the heart (in the case supposed) were far more common than the exculpatory. The supposition of an acceptable obedience apart from revelation is made rather for the sake of the completeness of the argument than from an idea of its frequent realization. Compare, however, Acts x. 35, ἐν παντὶ ἔθνει ὁ φοβούμενος αὐτὸν καὶ ἐργαζόμενος δικαιοσύνην δεκτὸς αὐτῷ ἐστίν.

ἀπολογουμένων] Wisdom vi.

16 ἀπολογουμένων ἐν ἡμέρᾳ ὅτε κρίνει ὁ Θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιόν μου 17 διὰ Ἰησοῦ Χριστοῦ. εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ

16. *Or* ἡμ. ᾗ. *Or* Χριστοῦ Ἰησοῦ.

11, οἱ γὰρ φυλάξαντες ὡσίως τὰ ὅσια ὡσιωθήσονται· καὶ οἱ διδαχθέντες αὐτὰ εὑρήσουσιν ἀπολογίαν.

16. ἐν ἡμέρᾳ ὅτε] Connect with verse 15. *This accusation or this exculpation by the thoughts of the heart is to find its place and its scope in a day when God judges the secrets of mankind.* Acts xvii. 31, ἔστησεν ἡμέραν ἐν ᾗ μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ.

κρίνει] This reading (in place of κρινεῖ) gives a more vivid picture of the scene of judgment. *In a day when God is judging;* is actually engaged in that last act of discrimination and decision to which the eye of man is already directed as not only certain but imminent. Rev. xxii. 12, ἰδοὺ ἔρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ. The use of ὅτε with the present tense is, however, most rare. In Mark xi. 1, καὶ ὅτε ἐγγίζουσιν εἰς Ἱεροσόλυμα, it is the *historic* present. In Heb. ix. 17, ὅτε ζ�ῃ ὁ διαθέμενος, it is a *general* statement. The nearest parallel to the usage in the text seems to be John ix. 4, ἔρχεται νὺξ ὅτε οὐδεὶς δύναται ἐργάζεσθαι.

τὰ κρυπτά] Deut. xxix. 29, LXX. τὰ κρυπτὰ Κυρίῳ τῷ Θεῷ ἡμῶν. Jer. xlix. 10, ἀνεκάλυψα τὰ κρυπτὰ αὐτῶν. Ecclus. i. 30, καὶ ἀποκαλύψει Κύριος τὰ κρυπτά σου. Luke xii. 2, οὐδὲν ...κρυπτὸν ὃ οὐ γνωσθήσεται. 1 Cor. iv. 5, ἕως ἂν ἔλθῃ ὁ Κύριος, ὃς καὶ φωτίσει τὰ κρυπτὰ τοῦ σκότους καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν. xiv. 25, τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται. 2 Cor. iv. 2, ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης.

κατὰ τὸ εὐαγγέλιόν μου] The revelation of the judgment is a part of the *Gospel;* being essential to the introduction of that *new heaven and new earth* which is its great promise (compare Rev. xx. 11 with xxi. 1). Thus the general resurrection is spoken of as a *hope* (Acts xxiv. 15), though it includes *both the just and unjust.* For the phrase κατὰ τὸ εὐαγγέλιόν μου, see xvi. 25. 2 Tim. ii. 8.

διὰ Ἰησοῦ Χριστοῦ] John v. 22, τὴν κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ. Acts x. 42, ὁ ὡρισμένος ὑπὸ τοῦ Θεοῦ κριτὴς ζώντων καὶ νεκρῶν. xvii. 31, ἐν ἀνδρὶ ᾧ ὥρισεν.

17. εἰ δὲ σύ] *Thus there may*

καὶ ἐπαναπαύῃ νόμῳ καὶ καυχᾶσαι ἐν Θεῷ καὶ 18
γινώσκεις τὸ θέλημα καὶ δοκιμάζεις τὰ διαφέ-
ροντα κατηχούμενος ἐκ τοῦ νόμου, πέποιθάς τε 19

be doers of a law, who are not hearers. Now view the opposite case: hearers, who are not doers. How inconsistent and how perilous a position! The apodosis is in verse 21, where the sentence is resumed with οὖν.

Ἰουδαῖος ἐπονομάζῃ] Gal. ii. 15, ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοί. Rev. ii. 9, τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτούς. iii. 9, &c.

ἐπαναπαύῃ νόμῳ] *Reposest upon a law;* upon the dignity and privilege of possessing a special revelation of duty. Mic. iii. 11, LXX. καὶ ἐπὶ τὸν Κύριον ἐπανεπαύοντο, λέγοντες, Οὐχὶ ὁ Κύριος ἐν ἡμῖν ἐστίν; οὐ μὴ ἐπέλθῃ ἐφ' ἡμᾶς κακά. The word occurs also in Luke x. 6.

καυχᾶσαι ἐν Θεῷ] For an opposite application of this phrase see v. 11, καυχώμενοι ἐν τῷ Θεῷ διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. For the form καυχᾶσαι compare verse 23. Also xi. 18, εἰ δὲ κατακαυχᾶσαι. 1 Cor. iv. 7, τί καυχᾶσαι ὡς μὴ λαβών; Luke xvi. 25, σὺ δὲ ὀδυνᾶσαι.

18. τὸ θέλημα] *The will: the supreme will; that will which guides all things.* The expression is peculiar, having perhaps no exact parallel in Scripture. But the sense is clear, if it were only from the preceding Θεῷ.

δοκιμάζεις τὰ διαφέροντα] Either (1) *discernest things that differ;* art able to discriminate, as by an infallible test, things true and false, right and wrong, &c. or (2) *approvest things that excel.* The same phrase occurs with a like ambiguity in Phil. i. 10, εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα. For the two senses of δοκιμάζειν see note on i. 28, ἐδοκίμασαν. For διαφέρειν in the simple sense, *to differ*, compare Dan. vii. 3, τέσσαρα θηρία μεγάλα...διαφέροντα ἀλλήλων. Gal. ii. 6, ὁποῖοί ποτε ἦσαν οὐδέν μοι διαφέρει. The other meaning, *to differ in the way of superiority, to excel*, is seen doubtfully in 1 Cor. xv. 41, ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ. Gal. iv. 1, οὐδὲν διαφέρει δούλου κ.τ.λ. and is clearly established in 2 Macc. xv. 13, ἐπιφανῆναι ἄνδρα πολιᾷ καὶ δόξῃ διαφέροντα. Matt. vi. 26. x. 31, πολλῶν στρουθίων διαφέρετε ὑμεῖς. xii. 12. Luke xii. 7, 24.

κατηχούμενος] The word κατηχεῖν, *to sound* or *din in one's ears*, is used by St Luke and St Paul (as by Lucian also) in the sense of *repeated oral instruction* (κατηχεῖν τινά τι or περί τινος), and is the origin of the forms *catechumen, catechetical*, &c.

σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκό-
20 τει, παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων,
ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς
21 ἀληθείας ἐν τῷ νόμῳ· ὁ οὖν διδάσκων ἕτερον
σεαυτὸν οὐ διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν
22 κλέπτεις; ὁ λέγων μὴ μοιχεύειν μοιχεύεις; ὁ
23 βδελυσσόμενος τὰ εἴδωλα ἱεροσυλεῖς; ὃς ἐν

Luke i. 4, περὶ ὧν κατηχήθης λόγων. Acts xviii. 25, οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ Κυρίου. xxi. 21, 24, κατηχήθησαν δὲ περὶ σοῦ ὅτι κ.τ.λ. 1 Cor. xiv. 19, ἵνα καὶ ἄλλους κατηχήσω. Gal. vi. 6, κοινωνείτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι.

19. πέποιθάς τε σεαυτόν] Literally, *and art confident with respect to thyself that thou art*, &c. The accusative σεαυτὸν is to be connected with πέποιθας, rather than with εἶναι.

ὁδηγὸν τυφλῶν] Matt. xv. 14, τυφλοί εἰσιν ὁδηγοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ κ.τ.λ. xxiii. 16, 24. Compare Job xxix. 15, LXX. ὀφθαλμὸς ἤμην τυφλῶν, ποὺς δὲ χωλῶν.

τῶν ἐν σκότει] Deut. xxviii. 29, LXX. ὡς εἰ ψηλαφήσαι ὁ τυφλὸς ἐν τῷ σκότει.

20. παιδευτὴν ἀφρόνων] Prov. xvi. 22, LXX. παιδεία δὲ ἀφρόνων κακή. The word παιδευτὴς occurs in Heb. xii. 9, πατέρας εἴχομεν παιδευτάς.

νηπίων] Heb. v. 13, ἄπειρος λόγου δικαιοσύνης, νήπιος γάρ ἐστιν· τελείων δέ ἐστιν ἡ στερεὰ τροφή κ.τ.λ.

μόρφωσιν] The word occurs only here, and in 2 Tim. iii. 5, ἔχοντες μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἠρνημένοι. We have the verb μορφόω in Gal. iv. 19, μέχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν. Compare Isai. xliv. 13, LXX. ἐκλεξάμενος τέκτων ξύλον...ἐμόρφωσεν αὐτὸν ἐν παραγραφίδι...καὶ ἐποίησεν αὐτὸ ὡς μορφὴν ἀνδρός. *The μόρφωσις by the pencil results in the* μορφὴ *of a man:* showing how the same word may in one passage (2 Tim. iii. 5) express a mere *delineation, form without substance;* and in another denote rather *embodiment, substantial shaping,* as here.

τῆς...τῆς] *All knowledge and all truth.* The article adds the idea of *the whole of, universal.*

τῆς γνώσεως] Compare Luke xi. 52, οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως.

νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν Θεὸν ἀτιμάζεις; τὸ γὰρ ὄνομα τοῦ Θεοῦ 24 δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσιν, καθὼς γέγραπται. περιτομὴ μὲν γὰρ ὠφελεῖ 25

22. ὁ βδελυσσόμενος κ.τ.λ.] *Thou who professest a righteous abhorrence of idols, dost thou make a wicked gain of those idols by robbing their temples?*

βδελυσσόμενος τὰ εἴδωλα] Deut. vii. 26, LXX. οὐκ εἰσοίσεις βδέλυγμα εἰς τὸν οἶκόν σου... βδελύγματι βδελύξῃ αὐτό, ὅτι ἀνάθεμά ἐστι.

τὰ εἴδωλα] *All idols.* See note on verse 20, τῆς...τῆς.

ἱεροσυλεῖς] 2 Macc. iv. 39, 42, γενομένων δὲ πολλῶν ἱεροσυλημάτων κατὰ τὴν πόλιν...χρυσωμάτων ἤδη πολλῶν διενηνεγμένων ...αὐτὸν δὲ τὸν ἱερόσυλον παρὰ τὸ γαζοφυλάκιον ἐχειρώσαντο. xiii. 6, ἐνταῦθα τὸν ἱεροσυλίας ἔνοχον ὄντα κ.τ.λ. Acts xix. 37, ἠγάγετε γὰρ τοὺς ἄνδρας τούτους οὔτε ἱεροσύλους οὔτε βλασφημοῦντας τὴν θεὸν ἡμῶν.

23. ὃς ἐν νόμῳ...τοῦ νόμου] *Thou that gloriest in a law, by the transgression of that law dost thou dishonour God?* Compare verse 14, ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῶσιν. Gal. iv. 21, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ ἀκούετε;

παραβάσεως] The substantive παράβασις appears once only in the Old Testament: Psalm ci. 3, ποιοῦντας παραβάσεις ἐμίσησα. The verb is found frequently. Isai. xxiv. 5, ἡ δὲ γῆ ἠνόμησε διὰ τοὺς κατοικοῦντας αὐτήν, διότι παρέβησαν τὸν νόμον κ.τ.λ. Dan. ix. 11, πᾶς Ἰσραὴλ παρέβησαν τὸν νόμον σου. So παραβαίνειν τὸ ῥῆμα, τὸν λόγον, τὴν διαθήκην, ἐκ τῆς ὁδοῦ, ἀπὸ τῶν ἐντολῶν, ἀπὸ τῶν λόγων, ἐν ἐμοί (Κυρίῳ), &c.

τὸν Θεὸν ἀτιμάζεις] Mal. i. 6, LXX. εἰ πατήρ εἰμι ἐγώ, ποῦ ἐστὶν ἡ δόξα μου; καὶ εἰ κύριός εἰμι ἐγώ, ποῦ ἐστὶν ὁ φόβος μου; λέγει Κύριος παντοκράτωρ· ὑμεῖς οἱ ἱερεῖς οἱ φαυλίζοντες τὸ ὄνομά μου.

24. καθὼς γέγραπται] Isai. lii. 5, LXX. δι' ὑμᾶς διαπαντὸς τὸ ὄνομά μου βλασφημεῖται ἐν τοῖς ἔθνεσι. Compare Ezek. xxxvi. 20—23.

25. περιτομή...νόμον...νόμου] The absence of the article directs attention to the *quality, nature, character*, &c. of the thing spoken of, not to its mere substance. *Such a thing as circumcision...Such a thing as a law...A law like that of Moses*, &c. *Such a thing as circumcision*, in itself a mere outward rite of incorporation into the chosen nation, *profiteth if thou be a doer*, in its moral enactments, *of a law* prescribing such a rite of initiation. The presence

ἐὰν νόμον πράσσῃς· ἐὰν δὲ παραβάτης νόμου
26 ἦς, ἡ περιτομή σου ἀκροβυστία γέγονεν. ἐὰν
οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου
φυλάσσῃ, οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περι-

26. *Or* οὐχ.

of the article would have restricted to the Jewish Law in particular, that which without the article is general in its application, however deeply tinged with Jewish thought and experience. It is almost as if *νόμον πράσσειν* and *νόμου παραβάτης* were severally, like *νομοθετεῖν*, *νομοφυλακεῖν*, &c. *νομοθέτης*, *νομοδιδάσκαλος*, &c. one compound word: *if thou be a law-doer...if thou be a law-transgressor*, &c. indicating the *character* of the *person*, rather than calling attention to the particular *form* or *designation* of the law which claims obedience. So in Gal. vi. 13, *οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουσιν* (*it is not that they are anxious about keeping a law: it is only that they are eager to swell the ranks of a party*).

ὠφελεῖ] So iii. 1, 2, *τίς ἡ ὠφέλεια τῆς περιτομῆς; πολὺ κατὰ πάντα τρόπον.* Compare Deut. iv. 7, 8, LXX. *Θεὸς ἐγγίζων αὐτοῖς...δικαιώματα καὶ κρίματα δίκαια* κ.τ.λ. xxxiii. 29, *μακάριος σύ, Ἰσραήλ· τίς ὅμοιός σου, λαὸς σωζόμενος ὑπὸ Κυρίου;* 2 Sam. vii. 24, *καὶ σύ, Κύριε, ἐγένου αὐτοῖς εἰς Θεόν.* Psalm cxlvii. 20, *οὐκ ἐποίησεν οὕτω παντὶ ἔθνει* κ.τ.λ.

νόμον πράσσῃς] The precise expression, *νόμον πράσσειν*, does not seem to occur elsewhere. But besides the corresponding phrases, *νόμον φυλάσσειν*, *τηρεῖν*, *τελεῖν*, &c., we have the more exact parallel, *νόμον ποιεῖν*, in Josh. xxii. 5. 2 Kings xvii. 37. 1 Chron. xxii. 12. 2 Chron. xiv. 4. Neh. ix. 34, *καὶ οἱ πατέρες ἡμῶν οὐκ ἐποίησαν τὸν νόμον σου.* John vii. 19, *καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον.*

παραβάτης] This form is not found in the Old Testament. It occurs again in verse 27. Also Gal. ii. 18. James ii. 9, 11, *γέγονας παραβάτης νόμου.*

γέγονεν] *Has become, ipso facto.* 1 Cor. xiii. 1, *ἐὰν... ἀγάπην δὲ μὴ ἔχω, γέγονα* (*by the very fact of that absence of love*) *χαλκὸς ἠχῶν ἢ κύμβαλον ἀλαλάζον.*

26. *ἐὰν οὖν*] See verses 14, 15, and notes.

ἡ ἀκροβυστία] Equivalent to the phrase of Acts xi. 3, *ἄνδρας ἀκροβυστίαν ἔχοντας.* So in iii. 30, *εἷς ὁ Θεὸς ὃς δικαιώσει... ἀκροβυστίαν* (*Gentiles*) *διὰ τῆς πίστεως.* iv. 9. Gal. ii. 7, *τὸ εὐαγγέλιον τῆς ἀκροβυστίας.* Eph. ii. 11, *οἱ λεγόμενοι ἀκροβυστία.*

τομὴν λογισθήσεται, καὶ κρινεῖ ἡ ἐκ φύσεως 27 ἀκροβυστία τὸν νόμον τελοῦσα σὲ τὸν διὰ

τὰ δικαιώματα τοῦ νόμου] *The requirements of the law.* Num. xxxi. 21, LXX. τοῦτο τὸ δικαίωμα τοῦ νόμου. See note on i. 32, δικαίωμα.

φυλάσσῃ] Exod. xv. 26, LXX. καὶ φυλάξῃς πάντα τὰ δικαιώματα αὐτοῦ. Deut. vii. 12, ἡνίκα ἂν ἀκούσητε πάντα τὰ δικαιώματα ταῦτα καὶ φυλάξητε. καὶ ποιήσητε αὐτά. Psalm cv. 45, ὅπως ἂν φυλάξωσι τὰ δικαιώματα αὐτοῦ καὶ τὸν νόμον αὐτοῦ ἐκζητήσωσιν. cxix. 8, τὰ δικαιώματά σου φυλάξω. Acts vii. 53, οἵτινες ἐλάβετε τὸν νόμον...καὶ οὐκ ἐφυλάξατε. xxi. 24, στοιχεῖς καὶ αὐτὸς φυλάσσων τὸν νόμον. Gal. vi. 13.

αὐτοῦ] That is, *of any such Gentile;* of any person included in the class described above, ἐὰν οὖν ἡ ἀκροβυστία κ.τ.λ.

εἰς περιτομὴν λογισθήσεται] *Shall be reckoned unto (put down in the account for, to count as) circumcision.* So Gen. xv. 6, LXX. καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. 1 Sam. i. 13, καὶ ἐλογίσατο αὐτὴν Ἠλεὶ εἰς μεθύουσαν. Job xli. 24, ἐλογίσατο ἄβυσσον εἰς περίπατον. Psalm cvi. 31. Isai. xxix. 17, τὸ ὄρος τὸ Χέρμελ εἰς δρυμὸν λογισθήσεται. xxxii. 15. Lam. iv. 2, Υἱοὶ Σιὼν οἱ τίμιοι...πῶς ἐλογίσθησαν εἰς ἀγγεῖα ὀστράκινα. Hos. viii. 12, τὰ νόμιμα αὐτοῦ εἰς ἀλλότρια ἐλογίσθησαν. Acts xix. 27, εἰς οὐθὲν λογισθῆναι. Compare iv. 3, 5, 9. ix. 8, λογίζεται εἰς σπέρμα. Gal. iii. 6. James ii. 23.

27. κρινεῖ] *Shall judge, bring into judgment,* by a condemning contrast of practical obedience. Compare Matt. xii. 41, 42, ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν...βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μ.τ.γ.τ. καὶ κατακρινεῖ αὐτήν. Luke xi. 31, 32. Heb. xi. 7, εὐλαβηθεὶς κατεσκεύασεν κιβωτόν...δι' ἧς κατέκρινεν τὸν κόσμον. See note on verse 1, κρίνων.

ἡ ἐκ φύσεως] Gal. ii. 15, ἡμεῖς φύσει Ἰουδαῖοι. See note on verse 14, φύσει.

τὸν νόμον τελοῦσα] James ii. 8, εἰ μέντοι νόμον τελεῖτε βασιλικόν.

διὰ γράμματος] The original sense of διά is *through.* 1. Thus first, with the *genitive.* (1) In reference to *space:* xv. 28, ἀπελεύσομαι δι' ὑμῶν εἰς Σπανίαν. 1 Cor. x. 1, πάντες διὰ τῆς θαλάσσης διῆλθον. 2 Cor. i. 16, καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδονίαν. xi. 33, διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους. (2) In reference to *instrumentality:* i. 2, ὃ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις.

28 γράμματος καὶ περιτομῆς παραβάτην νόμου; οὐ

iii. 20, διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας. v. 2, δι' οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν εἰς τὴν χάριν ταύτην. 1 Cor. xi. 12, οὕτως καὶ ὁ ἀνὴρ διὰ τῆς γυναικός. 2 Thess. ii. 2, μηδὲ θροεῖσθαι μήτε διὰ πνεύματος μήτε διὰ λόγου μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν. (3) In reference to *time:* and that in the sense of (α) *during;* as in Luke v. 5, δι' ὅλης νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν. Acts i. 3, δι' ἡμερῶν τεσσεράκοντα ὀπτανόμενος αὐτοῖς. Heb. ii. 15, διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας· or (β) *in the course of;* as Matt. xxvi. 61, καταλῦσαι τὸν ναὸν τοῦ Θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι. Mark xiv. 58. Acts v. 19, διὰ νυκτὸς ἤνοιξεν τὰς θύρας τῆς φυλακῆς. xvi. 9, ὅραμα διὰ [τῆς] νυκτὸς τῷ Παύλῳ ὤφθη. xvii. 10, διὰ νυκτὸς ἐξέπεμψάν κ.τ.λ. xxiii. 31, τὸν Παῦλον ἤγαγον διὰ νυκτὸς εἰς τὴν Ἀντιπατρίδα· or (γ) *at an interval of (passing through* and so *reaching the end of*); as Mark ii. 1, εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι' ἡμερῶν. Acts xxiv. 17, δι' ἐτῶν δὲ πλειόνων... παρεγενόμην. Gal. ii. 1, ἔπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσόλυμα. (4) In reference to *condition* and *circumstances: passing through,* and so *amidst, in a state of;* as in iv. 11, τῶν πιστευόντων δι' ἀκροβυστίας. viii. 25, δι' ὑπομονῆς ἀπεκδεχόμεθα. xiv. 20, τῷ διὰ προσκόμματος ἐσθίοντι. 2 Cor. ii. 4, ἔγραψα ὑμῖν διὰ πολλῶν δακρύων. iii. 11, εἰ γὰρ τὸ καταργούμενον διὰ δόξης κ.τ.λ. 2 Tim. ii. 2, ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων. And this last is the sense of διὰ here. *Amidst (in a condition of, in possession of, with) a written law and an ordinance of incorporation.* 2. The other use of the preposition, with the *accusative,* is more uniform still. *Through, owing to, because of, for the sake of.* See i. 26. ii. 24. iii. 25. iv. 23, 24, 25, οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον...ἀλλὰ καὶ δι' ἡμᾶς...παρεδόθη διὰ τὰ παραπτώματα ἡμῶν καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν. vi. 19. viii. 10, 20. xi. 28, ἐχθροὶ δι' ὑμᾶς...ἀγαπητοὶ διὰ τοὺς πατέρας. xiii. 5, οὐ μόνον διὰ τὴν ὀργὴν ἀλλὰ καὶ διὰ τὴν συνείδησιν. xiv. 15, εἰ γὰρ διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται. xv. 15.

γράμματος] Compare verse 29, οὐ γράμματι. vii. 6. 2 Cor. iii. 6, 7, ἐν γράμματι ἐντετυπωμένη λίθοις. The context in some passages gives the word a disparaging sense, in contrast with the λόγος or πνεῦμα of the Gospel: but in itself, and in its use here, it is a term rather of honour; *the writing, the written letter* or *text,* of God's own law. See Exod. xxxi. 18, LXX. καὶ ἔδωκε Μωυσῇ...τὰς δύο πλάκας τοῦ μαρτυρίου, πλάκας λιθίνας

γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖός ἐστιν, οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομή· ἀλλὰ ὁ ἐν τῷ 29 κρυπτῷ Ἰουδαῖος, καὶ περιτομὴ καρδίας, ἐν πνεύ-

γεγραμμένας τῷ δακτύλῳ τοῦ Θεοῦ.

νόμου] For the absence of the article, see note on verse 25, *περιτομή...νόμον...νόμου.*

28. *οὐ γὰρ ὁ ἐν τῷ φανερῷ*] Thus ix. 6, *οὐ γὰρ πάντες οἱ ἐξ Ἰσραήλ, οὗτοι Ἰσραήλ.* John i. 48, *ἴδε ἀληθῶς Ἰσραηλίτης.* Gal. vi. 16, *καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ.* Phil. iii. 3, *ἡμεῖς γάρ ἐσμεν ἡ περιτομή, οἱ πνεύματι Θεοῦ λατρεύοντες κ.τ.λ.*

ἐν τῷ φανερῷ] Matt. vi. 6, *καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι* [*ἐν τῷ φανερῷ*].

Ἰουδαῖος ... περιτομή] Each of these words is understood a second time, as in verse 29 also. *Not he who is* [*a Jew*] *outwardly is a Jew; nor is that* [*circumcision*] *which is outward, in flesh, circumcision: but he who is* [*a Jew*] *in secret is a Jew; and circumcision is* [*circumcision*] *of heart,* &c.

οὐδὲ ἡ ἐν τῷ φανερῷ] That is, *ἡ ἔξωθεν*, explained by *ἐν σαρκί.* The same distinction is applied also to *Baptism* in 1 Pet. iii. 21, *νῦν σώζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπου, ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεόν.* Heb. x. 22, *ῥεραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς, καὶ λελουμένοι τὸ σῶμα ὕδατι καθαρῷ.*

29. *ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος*] For the phrase *ἐν τῷ κρυπτῷ*, see Matt. vi. 4, 6, 18, *ὅπως ᾖ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι κ.τ.λ.* And for the sense, 1 Pet. iii. 4, *ὢν ἔστω οὐκ ὁ ἔξωθεν...κόσμος, ἀλλ' ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος ἐν τῷ ἀφθάρτῳ τοῦ πραέως καὶ ἡσυχίου πνεύματος, ὅ ἐστιν ἐνώπιον τοῦ Θεοῦ πολυτελές.*

περιτομὴ καρδίας] Col. ii. 11, *περιτομῇ ἀχειροποιήτῳ, ἐν τῇ ἀπεκδύσει τοῦ σώματος τῆς σαρκός.* Compare Levit. xxvi. 41, LXX. *τότε ἐντραπήσεται ἡ καρδία αὐτῶν ἡ ἀπερίτμητος.* Deut. x. 16, *καὶ περιτεμεῖσθε τὴν σκληροκαρδίαν ὑμῶν.* Jer. iv. 4. ix. 26, *πάντα τὰ ἔθνη ἀπερίτμητα σαρκί, καὶ πᾶς οἶκος Ἰσραὴλ ἀπερίτμητοι καρδίας αὐτῶν.* Acts vii. 51, *σκληροτράχηλοι καὶ ἀπερίτμητοι καρδίαις καὶ τοῖς ὠσίν, ὑμεῖς ἀεὶ τῷ πνεύματι τῷ ἁγίῳ ἀντιπίπτετε.*

ἐν πνεύματι οὐ γράμματι] *Consisting in spirit, not in letter: spiritual, not literal.* The same contrast is found also in vii. 6, *ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γράμματος.* 2 Cor. iii. 6, *διακόνους καινῆς διαθήκης, οὐ γράμ-*

ματι οὐ γράμματι· οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων ἀλλ' ἐκ τοῦ Θεοῦ.

III. 1 Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ

ματος ἀλλὰ πνεύματος (*a new dispensation, not of letter but of spirit; not consisting of a code of written enactments, but conveying a new spirit, a spirit made new by the Holy Spirit*). Compare Jer. xxxi. 33, LXX. (quoted in Heb. viii. 10), αὕτη ἡ διαθήκη μου...διδοὺς δώσω νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν γράψω αὐτούς.

οὗ] *Of whom;* referring to ὁ ἐν τῷ κρυπτῷ, and (in sense) to *the possessor of the* περιτομὴ καρδίας.

οὗ ὁ ἔπαινος] 1 Cor. iv. 5, καὶ τότε ὁ ἔπαινος γενήσεται ἑκάστῳ ἀπὸ τοῦ Θεοῦ. 2 Cor. viii. 18, οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ.

III. 1—8. Τί οὖν τὸ περισσόν] *If in God's sight the Israelite is he who is so in heart, what is the peculiar privilege of the national Israel?* A fuller answer to this question is given elsewhere (see ix. 4, 5). Here only one privilege is expressly named. *They have God's revelations in their keeping. This is the chief, yet but one, of their privileges. And no unfaithfulness on the part of that nation can make God forget or prove unfaithful to His promises to their fathers. Man may be false, but God is true. Nay, man's faithlessness does but illustrate and establish God's justice. Thus David's sin against God is declared* (Psalm li.) *to have resulted in the justification of God's word and judgment. Will you say, Then, if man's sin only displays more conspicuously God's justice, and so issues in His glory, God cannot justly punish it? Such an objection would gainsay that first axiom of eternal truth, that God will judge the world in righteousness. And if any one is wicked enough to urge it, wicked enough seriously to repeat the blasphemous saying, Let us do evil that good may come; on such a man argument is thrown away: they who fear God can only answer that that condemnation which assuredly awaits him is proved out of his own mouth to be just.*

1. τὸ περισσόν] This adjective of περί (in its sense of *over and above, exceedingly*) is sometimes used with the *genitive*, in the sense of *more than;* as in Matt. v. 37, τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν. Eph. iii. 20, ὑπερεκπερισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν. But more often *absolutely*, in the sense of (1) *Remaining over;* as in Exod. x. 5,

ὠφέλεια τῆς περιτομῆς; πολὺ κατὰ πάντα 2
τρόπον. πρῶτον μὲν γὰρ ὅτι ἐπιστεύθησαν τὰ
λόγια τοῦ Θεοῦ. τί γὰρ εἰ ἠπίστησάν τινες; 3

iii. 2. *Or omit* γάρ.

LXX. καὶ κατέδεται πᾶν τὸ περισσὸν τὸ καταλειφθέν, ὃ κατέλιπεν ὑμῖν ἡ χάλαζα. (2) *Abundant;* Luke xx. 47, περισσότερον κρίμα. John x. 10, ἵνα ζωὴν ἔχωσιν καὶ περισσὸν ἔχωσιν. Heb. vi. 17. vii. 15, περισσότερον ἔτι κατάδηλόν ἐστιν. (3) *Superior, preeminent;* as here, and Eccles. vi. 11, τί περισσὸν τῷ ἀνθρώπῳ; Dan. v. 12, 14, ὅτι πνεῦμα περισσὸν ἐν αὐτῷ... καὶ σοφία περισσὴ εὑρέθη ἐν σοί. Matt. v. 47, τί περισσὸν ποιεῖτε; xi. 9, καὶ περισσότερον προφήτου. (4) *Excessive, superfluous;* Eccles. vii. 16, μὴ σοφίζου περισσά. 2 Macc. xii. 44, περισσὸν καὶ ληρῶδες ὑπὲρ νεκρῶν εὔχεσθαι. 2 Cor. ix. 1, περισσόν μοί ἐστιν τὸ γράφειν ὑμῖν.

τίς ἡ ὠφέλεια] See note on ii. 25, ὠφελεῖ.

2. κατὰ πάντα τρόπον] Num. xviii. 7, LXX. Phil. i. 18, παντὶ τρόπῳ. 2 Thess. iii. 16, ἐν παντὶ τρόπῳ.

πρῶτον μὲν γάρ] The form of expression implies that other points of advantage would be mentioned afterwards: but the suggestion of objections intervenes, and the enumeration is not resumed.

ἐπιστεύθησαν τὰ λόγια] *They were entrusted with the oracles.* The same construction occurs in 1 Cor. ix. 17, οἰκονομίαν πεπίστευμαι. Gal. ii. 7, πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας. 1 Thess. ii. 4, δεδοκιμάσμεθα ὑπὸ τοῦ Θεοῦ πιστευθῆναι τὸ εὐαγγέλιον. 1 Tim. i. 11, τὸ εὐαγγέλιον...ὃ ἐπιστεύθην ἐγώ. Tit. i. 3, ἐν κηρύγματι ὃ ἐπιστεύθην ἐγώ.

τὰ λόγια τοῦ Θεοῦ] Num. xxiv. 4, 16, LXX. φησὶν ἀκούων λόγια ἰσχυροῦ...φησὶν ἀκούων λόγια Θεοῦ, ἐπιστάμενος ἐπιστήμην ὑψίστου. Psalm xii. 7, τὰ λόγια Κυρίου λόγια ἁγνά. cxix. 103, ὡς γλυκέα τῷ λάρυγγί μου τὰ λόγιά σου. Acts vii. 38, ὃς ἐδέξατο λόγια ζῶντα δοῦναι ἡμῖν. Heb. v. 12, τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ. 1 Pet. iv. 11, εἴ τις λαλεῖ, ὡς λόγια Θεοῦ. Although appropriated by usage to the utterances of God, *oracles*, the term is used also of human words: Psalm xix. 15, καὶ ἔσονται εἰς εὐδοκίαν τὰ λόγια τοῦ στόματός μου...ἐνώπιόν σου διαπαντός, Κύριε.

3. τί γὰρ εἰ] *I say, Much every way; much still: for God will not suffer His faithfulness to be interfered with, or His pro-*

μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταρ-

mises defeated by the unfaithfulness of man. Compare ix. 6, *οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ.* 2 Tim. ii. 13, *εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει· ἀρνήσασθαι γὰρ ἑαυτὸν οὐ δύναται.*

ἠπίστησαν...ἀπιστία] That the idea of *unfaithfulness* predominates here over that of *unbelief* is clear from the contrast with *πίστιν* (see next note). But indeed the Scriptural use of the term *faith* combines the two notions of *believing* and *faithful.* James ii. 18, *κἀγὼ δείξω σοι ἐκ τῶν ἔργων μου τὴν πίστιν.* The forms *ἀπιστεῖν* and *ἀπιστία* do not occur in the Septuagint (see however Wisdom i. 2. x. 7. xii. 17. xiv. 25. xviii. 13. 2 Macc. viii. 13): and *ἄπιστος* only in one passage, Isai. xvii. 10, *φυτεύσεις φύτευμα ἄπιστον καὶ σπέρμα ἄπιστον.*

πίστιν] *Fidelity.* Matt. xxiii. 23, *τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν.* Gal. v. 22, *ἀγαθωσύνη, πίστις, πραΰτης κ.τ.λ.* Tit. ii. 10, *μὴ νοσφιζομένους, ἀλλὰ πᾶσαν πίστιν ἐνδεικνυμένους ἀγαθήν.* See also 2 Tim. ii. 13 (quoted in a former note, *τί γὰρ εἰ*).

καταργήσει] The meaning of *καταργεῖν* is (1) *to make idle, to reduce to inactivity;* as, for example, Luke xiii. 7, *ἔκκοψον αὐτήν· ἵνα τί καὶ τὴν γῆν καταργεῖ* (*by a fruitless occupation of it*); Hence, (2) *to render inoperative, to abolish, to destroy.* It occurs 25 times in St Paul's Epistles, and is peculiar to him in Scripture, with the exceptions of (*α*) Ezra iv. 21, 23. v. 5. vi. 8; (*β*) the above passage in St Luke; and (*γ*) Heb. ii. 14 (if that be not St Paul's also), *ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου.* The English Version gives it no less than 17 various renderings in the 27 places of its occurrence. Compare verse 31, *νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως;* iv. 14, *κατήργηται ἡ ἐπαγγελία.* vi. 6, *ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας.* * vii. 2, 6, *κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός...κατηργήθημεν ἀπὸ τοῦ νόμου.* 1 Cor. i. 28, *ἵνα τὰ ὄντα καταργήσῃ.* ii. 6, *τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργουμένων.* vi. 13, *ὁ δὲ Θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει.* xiii. 8, 10, 11, *εἴτε δὲ προφητεῖαι, καταργηθήσονται... εἴτε γνῶσις, καταργηθήσεται...τὸ ἐκ μέρους καταργηθήσεται...κατήργηκα τὰ τοῦ νηπίου.* xv. 24, 26, *ὅταν καταργήσῃ πᾶσαν ἀρχὴν ... ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος.* 2 Cor. iii. 7, 11, 13, 14, *διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ τὴν καταργουμένην...εἰ γὰρ τὸ καταργούμενον διὰ δόξης...εἰς τὸ τέλος τοῦ καταργουμένου...ὅτι ἐν Χριστῷ καταργεῖται.* Gal. iii. 17, *εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν.* v. 4, 11, *κατηργήθητε*

γήσει; μὴ γένοιτο· γινέσθω δὲ ὁ Θεὸς ἀληθής, 4 πᾶς δὲ ἄνθρωπος ψεύστης· καθὼς γέγραπται,

4. *Or* καθάπερ.

ἀπὸ τοῦ Χριστοῦ...κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ. Eph. ii. 15, τὴν ἔχθραν...καταργήσας. 2 Thess. ii. 8, ὃν ὁ Κύριος...καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ. 2 Tim. i. 10, καταργήσαντος μὲν τὸν θάνατον κ.τ.λ.

4. μὴ γένοιτο] Literally, *May it not become* or *prove to be so. Away with the thought! God forbid.* An exclamation of abhorrence, found also in verses 6, 31. vi. 2, 15. vii. 7, 13. ix. 14. xi. 1, 11. 1 Cor. vi. 15. Gal. ii. 17. iii. 21. In its absolute form it is peculiar to St Luke and St Paul. In the few places where it occurs in the Septuagint it is incorporated into the sentence; as Gen. xliv. 7, 17, μὴ γένοιτο τοῖς παισί σου ποιῆσαι κατὰ τὸ ῥῆμα τοῦτο...μή μοι γένοιτο ποιῆσαι τὸ ῥῆμα τοῦτο. Josh. xxii. 29, μὴ γένοιτο οὖν ἡμᾶς ἀποστῆναι ἀπὸ Κυρίου. xxiv. 16, μὴ γένοιτο ἡμῖν καταλιπεῖν Κύριον. 1 Kings xxi. 3, μὴ γένοιτό μοι παρὰ Θεοῦ μου δοῦναι κληρονομίαν πατέρων μού σοι. And so in Gal. vi. 14, ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μή κ.τ.λ.

γινέσθω δὲ ὁ Θεός] *God must be true—yea, let God be seen to be true—though it be at the cost of proving every human being false. The very faithlessness of man does but justify God's dealings with him; for they all proceed on the assumption of human corruption.* Thus David says *Against Thee, Thee only have I sinned...that Thou mightest be justified.*

γινέσθω] The original sense of γίνεσθαι, *to come into being, become* (as that which before was not), passes readily into that of *resulting in being, being as the result,* and so *being seen or proved to be.* Thus, for example, the repeated exhortations, γίνεσθε ἕτοιμοι (Luke xii. 40), ἑδραῖοι (1 Cor. xv. 58), εἰς ἀλλήλους χρηστοί (Eph. iv. 32), μιμηταὶ τοῦ Θεοῦ (Eph. v. 1), εὐχάριστοι (Col. iii. 15), &c. do not necessarily imply the reproach of being otherwise now, but rather say, *Be found such; be such in the result, such when Christ comes.*

ὁ Θεὸς ἀληθής] John iii. 33, ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθής ἐστιν. viii. 26, ὁ πέμψας με ἀληθής ἐστιν.

πᾶς δὲ ἄνθρωπος ψεύστης] Psalm cxvi. 11, LXX. ἐγὼ εἶπα ἐν τῇ ἐκστάσει μου, πᾶς ἄνθρωπος ψεύστης. The word ψεύστης occurs also in Prov. xix. 22. John viii. 44, 55. 1 Tim. i. 10. Tit. i. 12. 1 John i. 10. ii. 4, 22. iv. 20. v. 10, ὁ μὴ πιστεύων τῷ Θεῷ ψεύστην πεποίηκεν αὐτόν.

καθὼς γέγραπται] Psalm li.

Ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου
καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε. εἰ δὲ ἡ

4. *Or* νικήσεις.

4, LXX. σοὶ μόνῳ ἥμαρτον καὶ τὸ πονηρὸν ἐνώπιόν σου ἐποίησα, ὅπως ἂν δικαιωθῇς κ.τ.λ.

ὅπως ἄν] For the sense, see notes on verses 1—8, Τί οὖν τὸ περισσόν, and on this sense, γινέσθω δὲ ὁ Θεός.

δικαιωθῇς] See note on ii. 13, δικαιωθήσονται. For the application here, compare Luke vii. 29, 35, ἐδικαίωσαν τὸν Θεόν ...ἐδικαιώθη ἡ σοφία.

ἐν τοῖς λόγοις σου] *In (the matter of) Thy words;* that is, according to the forensic figure employed, *in Thy arguments, or pleadings, in the trial in which man arraigns Thee.* See note below, κρίνεσθαι.

νικήσῃς] Equivalent to δικαιωθῇς above. This seems to be the only clear example in Scripture of the classical use of νικᾶν as a forensic expression, *to gain a cause.*

ἐν τῷ κρίνεσθαί σε] *When Thou contendest; when Thou enterest into trial as a litigant.* For this classical use of κρίνεσθαι, compare 1 Cor. vi. 6, ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων. The figure itself is in frequent use in the Prophets when expostulating for God with men. God is represented as *having a controversy* with them; appealing sometimes to heaven and earth, sometimes to man himself, to decide the question as to the reasonableness and justice of His dealings with him. See, for example, Isai. i. 2, 18, LXX. ἄκουε, οὐρανέ, καὶ ἐνωτίζου, γῆ... δεῦτε δὴ καὶ διελεγχθῶμεν, λέγει Κύριος κ.τ.λ. xliii. 26, σὺ δὲ μνήσθητι καὶ κριθῶμεν...ἵνα δικαιωθῇς. Jer. xxv. 31, κρίσις τῷ Κυρίῳ ἐν τοῖς ἔθνεσι· κρίνεται αὐτὸς πρὸς πᾶσαν σάρκα. Hos. iv. 1, ἀκούσατε λόγον Κυρίου, υἱοὶ Ἰσραήλ, διότι κρίσις τῷ Κυρίῳ πρὸς τοὺς κατοικοῦντας τὴν γῆν. xii. 2, Mic. vi. 2, ἀκούσατε, ὄρη, τὴν κρίσιν τοῦ Κυρίου...ὅτι κρίσις τῷ Κυρίῳ πρὸς τὸν λαὸν αὐτοῦ, καὶ μετὰ τοῦ Ἰσραὴλ διελεγχθήσεται. λαός μου, τί ἐποίησά σοι ... ἀποκρίθητί μοι. It is thus that David, in the passage quoted in the text, declares that this one sin of his will be enough to decide the great controversy between God and man, in favour of God's justice, mercy, and truth.

5. εἰ δέ] A difficulty naturally arising out of the words quoted from Psalm li. *If David sinned in order that God might be justified; if, in other words, our unrighteousness in some sense establishes God's righteousness; what are we to say as to*

ἀδικία ἡμῶν Θεοῦ δικαιοσύνην συνίστησιν, τί ἐροῦμεν; μὴ ἄδικος ὁ Θεὸς ὁ ἐπιφέρων τὴν

the consistency of God in punishing sin?

Θεοῦ δικαιοσύνην] Not τὴν τοῦ Θ. δ. A shade of difference is involved in the absence of the article. *Such a thing (so great a thing) as righteousness on the part of such a Person (so great a Person) as God.* See notes on i. 2, ἐν γραφαῖς ἁγίαις. i. 20, ἀπὸ κτίσεως. &c.

συνίστησιν] The first meaning of συνιστάναι is *to set (place* or *bring) together.* Hence (1) of *persons, to combine one with another; to introduce, commend, recommend, one to another:* xvi. 1, συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν. Gen. xl. 4, LXX. συνέστησεν ὁ ἀρχιδεσμώτης τῷ Ἰωσὴφ αὐτούς (*gave them in charge to Joseph*): and conversely, Num. xxxii. 28, συνέστησεν αὐτοῖς Μωυσῆς Ἐλεάζαρ τὸν ἱερέα (*charged Eleazar with them*). 1 Macc. xii. 43, συνέστησεν αὐτὸν πᾶσι τοῖς φίλοις αὐτοῦ. 2 Cor. v. 12, οὐ γὰρ πάλιν ἑαυτοὺς συνιστάνομεν ὑμῖν. And so with only the accusative expressed: 2 Cor. iii. 1, ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν; vi. 4. x. 12, 18. Or with πρός· 2 Cor. iv. 2, συνιστάντες ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων. (2) Of *things, to combine into certainty, to prove* or *establish:* as here, and v. 8, συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην ὁ Θεὸς εἰς ἡμᾶς. And so even of *persons* (with εἶναι, ὄντας, or the like) in the sense of *proving;* as Susan. 61, συνέστησεν αὐτοὺς Δανιὴλ ἐκ τοῦ στόματος αὐτῶν ψευδομαρτυρήσαντας. 2 Cor. vii. 11, ἐν παντὶ συνεστήσατε ἑαυτοὺς ἁγνοὺς εἶναι. Gal. ii. 18, παραβάτην ἐμαυτὸν συνιστάνω.

τί ἐροῦμεν] A phrase peculiar to St Paul, and to this Epistle. Sometimes it introduces an objection; as here, and vi. 1, τί οὖν ἐροῦμεν; ἐπιμένωμεν τῇ ἁμαρτίᾳ κ.τ.λ. vii. 7, τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; ix. 14, τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ Θεῷ; Sometimes it concludes an argument; as in ix. 30, τί οὖν ἐροῦμεν; ὅτι ἔθνη κ.τ.λ.

ὁ ἐπιφέρων τὴν ὀργήν] *The inflicter of the anger;* of that Divine displeasure against sin, which is the prospect of the wicked. Compare (1) for τὴν ὀργήν, v. 9, σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς. Matt. iii. 7, φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς. Luke iii. 7. 1 Thess. i. 10, τὸν ῥυόμενον ἡμᾶς ἐκ τῆς ὀργῆς τῆς ἐρχομένης. See note on i. 18, ὀργὴ Θεοῦ. (2) For the phrase ὀργὴν ἐπιφέρειν (so opposite to the classical ὀργὰς ἐπιφέρειν), Zech. ii. 9, LXX. ἰδοὺ ἐγὼ ἐπιφέ-

6 ὀργήν; κατὰ ἄνθρωπον λέγω. μὴ γένοιτο· ἐπεὶ 7 πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον; εἰ γὰρ ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς

7. *Or* εἰ δὲ ἡ.

ρω τὴν χεῖρά μου ἐπ' αὐτούς. Psalm vii. 12, ὁ Θεὸς κριτὴς δίκαιος καὶ ἰσχυρὸς καὶ μακρόθυμος, μὴ ὀργὴν ἐπάγων καθ' ἑκάστην ἡμέραν. Isai. xlii. 25, καὶ ἐπήγαγεν ἐπ' αὐτοὺς ὀργὴν θυμοῦ αὐτοῦ. (3) And for the *sense* of the text, Gen. xviii. 25, ὁ κρίνων πᾶσαν τὴν γῆν, οὐ ποιήσεις κρίσιν; Job viii. 3, μὴ ὁ Κύριος ἀδικήσει κρίνων;

κατὰ ἄνθρωπον λέγω] Even to state such a doubt, though it be but to repel it, requires apology. *I speak as men speak; not in my own name, still less as an Apostle.* The exact combination, κατὰ ἄνθρωπον λέγειν, occurs only here and in Gal. iii. 15. Compare 1 Cor. ix. 8, μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ, ἢ καὶ ὁ νόμος ταῦτα οὐ λέγει; 2 Cor. xi. 17, ὃ λαλῶ, οὐ κατὰ Κύριον λαλῶ, ἀλλ' ὡς ἐν ἀφροσύνῃ.

6. ἐπεί] *Since, if so,* if there be any force in such an objection, *how shall God judge?* For this use of ἐπεί, carrying with it the suppressed clause, *if so,* or *if otherwise,* according to the context, compare xi. 6, 22, εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων, ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις...ἐπὶ δὲ σὲ χρηστότης Θεοῦ, ἐὰν ἐπιμείνῃς τῇ χρηστότητι, ἐπεὶ καὶ σὺ ἐκκοπήσῃ. 1 Cor. v. 10, ἐπεὶ ὠφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν. vii. 14, ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί...ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστιν. Heb. ix. 26, ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νυνὶ δὲ ἅπαξ κ.τ.λ. x. 2, ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι;

πῶς κρινεῖ ὁ Θεός] Thus intellectual difficulties in religion are best met by moral axioms. *It may sound plausible to say, If man's sin contributes ultimately to God's justification, God cannot justly punish it: but conscience, ever a safer guide than intellect, echoes the language of revelation, which declares the coming judgment; and that judgment presupposes that sin can be justly punished, and will. Let this suffice us.*

τὸν κόσμον] See note on i. 20, κόσμου.

7. εἰ γάρ] A repetition (in the form of a more direct objection) of the difficulty raised in verse 5, and already partially answered.

ἡ ἀλήθεια τοῦ Θεοῦ] Here, *the veracity of God;* as in verse 4, γινέσθω δὲ ὁ Θεὸς ἀληθής. xv. 8, ὑπὲρ ἀληθείας Θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας. Elsewhere the same phrase denotes

τὴν δόξαν αὐτοῦ, τί ἔτι κἀγὼ ὡς ἁμαρτωλὸς κρίνομαι; καὶ μὴ καθὼς βλασφημούμεθα καὶ 8

8. *Or omit the* 2nd καί.

rather *the reality of God:* see notes on i. 25, ἀλήθειαν...ψεύδει, and ἐν τῷ.

ἐν τῷ ἐμῷ ψεύσματι] *In* (as the field of its operation) *my lie:* that is, *my unfaithfulness:* so expressed by way of direct contrast to ἀλήθεια, as in verse 4 ψεύστης to ἀληθής. The whole life of unfaithfulness is gathered up into a single ψεῦσμα, just as, in v. 18, the whole of our Lord's life of obedience is summed up into one δικαίωμα.

ἐπερίσσευσεν] The tense expresses a single past act. The sum of a life, regarded in the retrospect as one act, gives this result: *the veracity of God was enhanced by the lie of the man.* The verb περισσεύειν (see note on verse 1, περισσόν) occurs almost forty times in the New Testament, and has two constructions. (1) *To be over and above, to remain over, to abound* or *redound, to exceed,* or *excel;* as here, and v. 15. xv. 13. Matt. xiv. 20, τὸ περισσεῦον τῶν κλασμάτων. Luke xii. 15, οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστίν. 2 Cor. viii. 7, ὥσπερ ἐν παντὶ περισσεύετε ... ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε. Phil. iv. 12, οἶδα καὶ ταπεινοῦσθαι, οἶδα καὶ περισσεύειν· ἐν παντὶ καὶ ἐν πᾶσιν μεμύημαι...καὶ περισσεύειν καὶ ὑστερεῖσθαι. (2) *To make to be over and above, to make to abound;* as 2 Cor. iv. 15, τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ Θεοῦ. ix. 8, δυνατεῖ δὲ ὁ Θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς. 1 Thess. iii. 12, ὑμᾶς δὲ ὁ Κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας.

εἰς τὴν δόξαν αὐτοῦ] See note on i. 23, δόξαν.

τί ἔτι] So ix. 19, ἐρεῖς μοι οὖν, Τί οὖν ἔτι μέμφεται;

κἀγώ] *I also;* I as well as those from whose sins no such advantage may have accrued.

ὡς ἁμαρτωλός] The ὡς expresses the nature of the accusation. See 1 Pet. iv. 15, 16, μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεὺς ἢ κλέπτης ἢ κακοποιὸς ἢ ὡς ἀλλοτριοεπίσκοπος· εἰ δὲ ὡς Χριστιανός, μὴ αἰσχυνέσθω.

κρίνομαι] See note on ii. 16, κρίνει. The present tense here, as there, seems to express, in a more vivid manner than the future, the certainty and imminence of the coming judgment.

8. καὶ μή] That is, καὶ τί μὴ λέγωμεν κ.τ.λ.

βλασφημούμεθα] The general sense of βλασφημεῖν (τινά

καθώς φασίν τινες ἡμᾶς λέγειν ὅτι ποιησωμεν τὰ κακὰ ἵνα ἔλθῃ τὰ ἀγαθά; ὧν τὸ κρίμα ἔνδικόν ἐστιν.

9 Τί οὖν; προεχόμεθα; οὐ πάντως· προητια-

εἴς τινα, τί, or absolutely) is *to calumniate*. It is applied sometimes to *men;* as here, and 1 Cor. x. 30. Tit. iii. 2. &c. Sometimes to *things*, especially *sacred* things; as in ii. 24. xiv. 16, μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν. 1 Tim. vi. 1, ἵνα μὴ τὸ ὄνομα τοῦ Θεοῦ καὶ ἡ διδασκαλία βλασφημῆται. Tit. ii. 5, ἵνα μὴ ὁ λόγος τοῦ Θεοῦ βλασφημῆται. James ii. 7, βλασφημοῦσιν τὸ καλὸν ὄνομα κ.τ.λ. 2 Pet. ii. 2, ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται. Sometimes to *God Himself*, the Father, the Son, or the Spirit: and that, either (1) in the direct sense, of *uttering profane or impious words concerning Him;* as in Mark iii. 28, 29, τὰ ἁμαρτήματα καὶ αἱ βλασφημίαι, ὅσα ἐὰν βλασφημήσωσιν· ὃς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον κ.τ.λ. Acts xxvi. 11, ἠνάγκαζον βλασφημεῖν. &c. or (2) in the indirect sense, of *giving His honour to another*, by ascribing His attributes to a created being; as Matt. ix. 3, οὗτος βλασφημεῖ. xxvi. 65, ἐβλασφήμησεν.....ἠκούσατε τὴν βλασφημίαν. John x. 36, ὑμεῖς λέγετε ὅτι βλασφημεῖς, ὅτι εἶπον, υἱὸς τοῦ Θεοῦ εἰμί;

καθώς φασίν τινες] The common perversion then (as in all times) of the doctrine of a free forgiveness. *The greater the sin forgiven, the greater the grace shown in pardoning it. Let us continue then in sin, that grace may abound.*

ὅτι ποιήσωμεν] The usual Greek pleonasm, of ὅτι before an exact quotation.

ποιήσωμεν τὰ κακά] See vi. 1, ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ;

τὰ...τά] *All manner of.* See note on ii. 20, τῆς...τῆς.

ὧν] That is, of those who wilfully draw such a conclusion from the Gospel of God's grace. *There needs no further answer to such blasphemies. Their framers have already the mark of perdition upon them.*

9—20. τί οὖν κ.τ.λ.] *Though the Jew has an advantage over other men in his religious position, especially in the possession of Divine oracles of truth, yet, in point of character, and therefore of ultimate acceptance, he has no real superiority. His own Scriptures declare his actual condition;* his *condition, I say; for* (verse 19) *that which they say, they say not of others, but of him and to him.*

σάμεθα γὰρ Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ' ἁμαρτίαν εἶναι· καθὼς γέγραπται ὅτι οὐκ 10

9. τί οὖν] *What follows from the* πολὺ κατὰ πάντα τρόπον *of verse 2?*

προεχόμεθα] *Are we*, the Jews, *preferred* (literally, *held before* or *in preference to* others)? *Are we placed in a position of real superiority to the Gentile world, as to our actual condition in the sight and judgment of God? Better off, are we better?* The use of προέχεσθαι as a strict passive is most unusual, perhaps unique. We should have expected προέχομεν· *are we superior? have we an advantage?* though in fact no part of the verb is found elsewhere in the Septuagint or Greek Testament. The sense can scarcely be doubtful.

οὐ πάντως] *Not by any means; by no means* (as if it were, *No by all means*). The exact phrase is found (in Scripture) only here, and in 1 Cor. v. 10, οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου κ.τ.λ., where the sense is *not altogether, not absolutely*, qualifying the clause before, μὴ συναναμίγνυσθαι πόρνοις. For an approximation to its sense in the text we may compare the usage of οὐ πᾶς (*not any*) as in verse 20, οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ. Mark xiii. 20, οὐκ ἂν ἐσώθη πᾶσα σάρξ. Luke i. 37, οὐκ ἀδυνατήσει παρὰ τῷ Θεῷ [*or* τοῦ Θεοῦ] πᾶν ῥῆμα. Acts x. 14, οὐδέποτε ἔφαγον πᾶν κοινόν. Rev. vii. 16, οὐδὲ πᾶν καῦμα. ix. 4, οὐδὲ πᾶν χλωρὸν οὐδὲ πᾶν δένδρον.

προῃτιασάμεθα] *We before charged both Jews and Gentiles with being all under sin.* See, for the latter, i. 18—32; and, for the former, ii. 1, 24. The compound verb occurs only here. For αἰτιᾶσθαι, see Prov. xix. 3, LXX. τὸν δὲ Θεὸν αἰτιᾶται τῇ καρδίᾳ αὐτοῦ. Ecclus. xxix. 5, καὶ τὸν καιρὸν αἰτιάσεται. In classical Greek we have the various constructions, αἰτιᾶσθαί τινά τινος, περί τινος, with an infinitive (as here), ὡς or ὅτι, and τι κατά τινος.

ὑφ' ἁμαρτίαν] Thus vii. 14, πεπραμένος ὑπὸ τὴν ἁμαρτίαν. Gal. iii. 22, συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν. In Hellenistic Greek ὑπό is not found with the dative: the idea of *rest under* is transferred entirely to the accusative. Compare Deut. xxv. 19, LXX. ἐξαλείψεις τὸ ὄνομα Ἀμαλὴκ ἐκ τῆς ὑπὸ τὸν οὐρανόν. xxxiii. 3, πάντες οἱ ἡγιασμένοι ὑπὸ τὰς χεῖράς σου, καὶ οὗτοι ὑπὸ σέ εἰσι. Prov. xxix. 12, πάντες οἱ ὑπ' αὐτὸν παράνομοι. &c. Matt. viii. 9, ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυ-

11 ἔστιν δίκαιος οὐδὲ εἷς· οὐκ ἔστιν ὁ συνίων,

11. *Or omit ὁ twice.*

τὸν στρατιώτας. Luke vii. 8. xvii. 24, ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπ' οὐρανόν. John i. 48, ὄντα ὑπὸ τὴν συκῆν εἶδόν σε. Acts ii. 5. iv. 12. Rom. vi. 14, 15, οὐ γάρ ἐστε ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν. 1 Cor. ix. 20, τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον κ.τ.λ. x. 1, πάντες ὑπὸ τὴν νεφέλην ἦσαν. Gal. iii. 10, 23, 25, ὑπὸ κατάραν εἰσίν...ὑπὸ νόμον ἐφρουρούμεθα...οὐκέτι ὑπὸ παιδαγωγόν ἐσμεν. iv. 2, 5, 21, ὑπὸ ἐπιτρόπους ἐστίν...τοὺς ὑπὸ νόμον...οἱ ὑπὸ νόμον θέλοντες εἶναι. v. 18. Col. i. 23. 1 Tim. vi. 1, ὅσοι εἰσὶν ὑπὸ ζυγὸν δοῦλοι. Jude 6, δεσμοῖς ἀϊδίοις ὑπὸ ζόφον τετήρηκεν.

10. *καθὼς γέγραπται*] The passages which follow (verses 10—18) are gathered from various parts of the Old Testament; chiefly from the Psalms. In some manuscripts of the Septuagint, and in the Latin and some other Versions, they are all appended, in the order in which they stand here, and evidently (after ἕως ἑνός) by direct transfer from this passage, to the 3rd verse of Psalm xiv., and are so read in our Prayer-Book Version, which is that of Cranmer's Bible (A.D. MDXXXIX.), itself a revision of Matthew's, and that, so far as the Psalms are concerned, a mere copy of Coverdale's (A.D. MDXXXV.), which was made mainly from the Latin and German.

10—18. *ὅτι οὐκ ἔστιν κ.τ.λ.*] Something of sequence may perhaps be traced here. There is the condition (1) of the *character* (verses 10—12); a state of ignorance, indifference, crookedness, unprofitableness: (2) of the *tongue* (verses 13, 14); destructive, deceitful, malignant: (3) of the *conduct* (verses 15—17); oppressive, injurious, implacable: all being traced up (4) to this one source in the *heart*, an absence of the fear of God (verse 18).

10—12. *οὐκ ἔστιν...ἕως ἑνός*] Psalm xiv. 1—3, LXX. *οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἑνός. Κύριος ἐκ τοῦ οὐρανοῦ διέκυψεν ἐπὶ τοὺς υἱοὺς τῶν ἀνθρώπων, τοῦ ἰδεῖν εἰ ἔστι συνίων ἢ ἐκζητῶν τὸν Θεόν. πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν, οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἑνός.* Compare Psalm liii. 1—3.

11. *συνίων*] Forms of *συνίειν* (as well as *συνιέναι*) occur frequently in the Septuagint and New Testament. The prevailing accentuation in these cases is as if the verb were *συνιέω* (*συνιεῖν, συνιεῖ, συνιοῦσιν, συνιῶν*, &c.), not *συνίω* (*συνίειν, συνίει, συνίουσιν, συνίων*, &c.). But

οὐκ ἔστιν ὁ ἐκζητῶν τὸν Θεόν· πάντες 12
ἐξέκλιναν, ἅμα ἠχρειώθησαν· οὐκ ἔστιν
ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἑνός.

12. *Or* ὁ ποιῶν. *Or omit the 2nd* οὐκ ἔστιν.

the latter is the form adopted in the text.' In the following references to the Septuagint the common reading (in so doubtful a matter) is retained. See 1 Sam. xviii. 14, 15, καὶ ἦν Δαυὶδ ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ συνιὼν ...καὶ εἶδε Σαοὺλ ὡς αὐτὸς συνιεῖ σφόδρα. 1 Chron. xxv. 7, πᾶς συνιὼν. Neh. viii. 2. x. 28, πᾶς ὁ εἰδὼς καὶ συνιών. Psalm xli. 1, μακάριος ὁ συνιὼν ἐπὶ πτωχὸν καὶ πένητα. Prov. viii. 9, πάντα ἐνώπια τοῖς συνιοῦσι. xxi. 11, 12, 29, συνιὼν δὲ σοφὸς δέξεται γνῶσιν· συνιεῖ δίκαιος καρδίας ἀσεβῶν ...ὁ δὲ εὐθὴς αὐτὸς συνιεῖ τὰς ὁδοὺς αὐτοῦ. Jer. ix. 24, συνιεῖν καὶ γινώσκειν ὅτι ἐγώ εἰμι Κύριος. Dan. viii. 5, 23, 27, καὶ ἐγὼ ἤμην συνιὼν...καὶ συνιὼν προβλήματα ...καὶ οὐκ ἦν ὁ συνιών. Hos. iv. 14, ὁ λαὸς οὐ συνιών. Matt. xiii. 13, οὐκ ἀκούουσιν οὐδὲ συνίουσιν. 2 Cor. x. 12, συγκρίνοντες ἑαυτοὺς ἑαυτοῖς οὐ συνίουσιν.

ἐκζητῶν τὸν Θεόν] Deut. iv. 29, LXX. καὶ ἐκζητήσετε ἐκεῖ Κύριον τὸν Θεὸν ὑμῶν καὶ εὑρήσετε αὐτόν, ὅταν ἐκζητήσητε αὐτὸν ἐξ ὅλης τῆς καρδίας σου. Acts xv. 17 (from Amos ix. 12), ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν Κύριον. Heb. xi. 6, καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται.

12. ἐξέκλιναν] From the literal sense of ἐκκλίνειν, *to bend out of the way, to turn aside* (as in Gen. xix. 2, 3, LXX. ἐκκλίνατε πρὸς τὸν οἶκον τοῦ παιδὸς ὑμῶν... καὶ ἐξέκλιναν πρὸς αὐτόν), comes the metaphorical use, *to swerve from right, from the will of God*, &c. Deut. v. 32, οὐκ ἐκκλινεῖς εἰς δεξιά, οὐδὲ εἰς ἀριστερά, κατὰ πᾶσαν τὴν ὁδὸν ἣν ἐνετείλατο Κύριος ὁ Θεός σού σοι πορεύεσθαι.

ἠχρειώθησαν] The original meaning of ἀχρειοῦν, *to render useless, to mar* or *spoil* (as in 2 Kings iii. 19, LXX. καὶ πᾶσαν μερίδα ἀγαθὴν ἀχρειώσετε ἐν λίθοις), passes into the moral sense of *corrupting* or *depraving*. The transition is well illustrated by the figurative language of Jer. xi. 16, ἐλαίαν ὡραίαν εὔσκιον τῷ εἴδει ἐκάλεσε Κύριος τὸ ὄνομά σου... ἠχρειώθησαν οἱ κλάδοι αὐτῆς. Compare Matt. xxv. 30, καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε κ.τ.λ.

ποιῶν χρηστότητα] Psalm xxxvii. 3, LXX. ἔλπισον ἐπὶ Κύριον καὶ ποίει χρηστότητα κ.τ.λ.

13. τάφος ..... ἐδολιοῦσαν] Quoted exactly from Psalm v. 9, LXX.

13 τάφος ἀνεῳγμένος ὁ λάρυγξ αὐτῶν· ταῖς
γλώσσαις αὐτῶν ἐδολιοῦσαν. ἰὸς ἀσπίδων
14 ὑπὸ τὰ χείλη αὐτῶν. ὧν τὸ στόμα ἀρᾶς
15 καὶ πικρίας γέμει. ὀξεῖς οἱ πόδες αὐτῶν

14. *Or* στ. αὐτῶν.

τάφος ἀνεῳγμένος] The same combination is found in Jer. v. 16, LXX. ἡ φαρέτρα αὐτοῦ ὡς τάφος ἀνεῳγμένος. The figure is that of a grave yawning for its dead. And thus the idea will be that of a mouth opened only to engulf and ruin. For like though distinct figures, compare Matt. xxiii. 27, παρομοιάζετε τάφοις κεκονιαμένοις κ.τ.λ. Luke xi. 44, οὐαὶ ὑμῖν, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα κ.τ.λ. The forms ἀνέῳγμαι and ἀνέῳγα are used indiscriminately in the New Testament. Compare 1 Cor. xvi. 9, θύρα γάρ μοι ἀνέῳγεν. 2 Cor. ii. 12, καὶ θύρας μοι ἀνεῳγμένης ἐν Κυρίῳ. In the Septuagint ἀνέῳγα seems not to occur.

ἐδολιοῦσαν] The Alexandrian form of ἐδολίουν. Compare the forms εἶχοσαν, John xv. 22, 24. ἐδίδοσαν, John xix. 3. παρελάβοσαν, 2 Thess. iii. 6.

ἰὸς...αὐτῶν] From Psalm cxl. 3, LXX.

ἰός] James iii. 8, μεστὴ ἰοῦ θανατηφόρου.

ἀσπίδων] Deut. xxxii. 33, LXX. θυμὸς δρακόντων...καὶ θυμὸς ἀσπίδων ἀνίατος. Job xx. 14, χολὴ ἀσπίδος. Psalm lviii. 4, κατὰ τὴν ὁμοίωσιν τοῦ ὄφεως, ὡσεὶ ἀσπίδος κωφῆς. Isai. xi. 8, ἐπὶ τρώγλην ἀσπίδων... ἐπὶ κοίτην ἐκγόνων ἀσπίδων. xiv. 29, ἐκ γὰρ σπέρματος ὄφεων ἐξελεύσεται ἔκγονα ἀσπίδων. lix. 5, ὠὰ ἀσπίδων ἔρρηξαν... καὶ ἐν αὐτῷ βασιλίσκος.

14. ὧν...γέμει] Psalm x. 7, LXX. οὗ ἀρᾶς τὸ στόμα αὐτοῦ γέμει καὶ πικρίας.

ἀρᾶς] Hos. iv. 2, LXX. ἀρὰ καὶ ψεῦδος καὶ φόνος καὶ κλοπὴ καὶ μοιχεία κέχυται ἐπὶ τῆς γῆς.

πικρίας] Deut. xxix. 18, LXX. μή τίς ἐστιν ἐν ὑμῖν ῥίζα [πικρίας] ἄνω φύουσα ἐν χολῇ καὶ πικρίᾳ (compare Heb. xii. 15). Acts viii. 23, εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὁρῶ σε ὄντα. Eph. iv. 31, πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία...σὺν πάσῃ κακίᾳ.

γέμει] Luke xi. 39, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας.

15—17. ὀξεῖς...ἔγνωσαν] Isai. lix. 7, 8, LXX. οἱ δὲ πόδες αὐτῶν ...ταχινοὶ ἐκχέαι αἷμα...σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, καὶ ὁδὸν εἰρήνης οὐκ οἴδασι.

ἐκχέαι αἷμα· σύντριμμα καὶ ταλαιπωρία 16
ἐν ταῖς ὁδοῖς αὐτῶν· καὶ ὁδὸν εἰρήνης οὐκ 17
ἔγνωσαν. οὐκ ἔστιν φόβος Θεοῦ ἀπέναντι 18
τῶν ὀφθαλμῶν αὐτῶν. οἴδαμεν δὲ ὅτι ὅσα 19

15. ὀξεῖς οἱ πόδες] Amos ii. 15, LXX. καὶ ὁ ὀξὺς τοῖς ποσὶν αὐτοῦ οὐ μὴ διασωθῇ.

ἐκχέαι αἷμα] First in Gen. ix. 6, LXX. ὁ ἐκχέων αἷμα ἀνθρώπου, ἀντὶ τοῦ αἵματος αὐτοῦ ἐκχυθήσεται. Rev. xvi. 6, ὅτι αἷμα ἁγίων καὶ προφητῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς ἔδωκας πιεῖν.

16. σύντριμμα] This word (with its coguate forms, συντρίβειν, σύντριψις, συντριβή, συντριμμός) is of frequent use in the Septuagint. Thus (1) literally, *a fracture;* as in Lev. xxi. 19, ἄνθρωπος ᾧ ἐστὶν ἐν αὐτῷ σύντριμμα χειρὸς ἢ σύντριμμα ποδός. xxiv. 20, σύντριμμα ἀντὶ συντρίμματος κ.τ.λ. Isai. xxx. 14, καὶ τὸ πτῶμα αὐτῆς ἔσται ὡς σύντριμμα ἀγγείου ὀστρακίνου. (2) *Distress* or *misery;* as in Psalm cxlvii. 3, ὁ ἰώμενος τοὺς συντετριμμένους τὴν καρδίαν, καὶ δεσμεύων τὰ συντρίμματα αὐτῶν. Jer. xiv. 17, ὅτι συντρίμματι συνετρίβη θυγατὴρ λαοῦ μου, καὶ πληγῇ ὀδυνηρᾷ σφόδρα. xlviii. 3, ὄλεθρος καὶ σύντριμμα μέγα.

ταλαιπωρία] James v. 1, ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις.

17. ὁδὸν εἰρήνης] Luke i. 79, τοῦ κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.

18. οὐκ ἔστιν] Psalm xxxvi. 1, LXX. οὐκ ἔστι φόβος Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτοῦ.

19. οἴδαμεν δὲ ὅτι] *Nor can these descriptions of human depravity be thrown off by the Israelite upon the despised Gentile. It is obvious that the Jewish Scriptures must address themselves to the Jew. If they represent a certain character as prevalent amongst men, it must be the Jewish character, not the Gentile only. And this is the very aim of such delineations, to silence all self-justification on the part even of the more favoured race, and bring the whole world, whether Jewish or Gentile, in the prostration of conscious guilt to the bar of God's judgment.*

οἴδαμεν] *The very notion of a* γραφὴ θεόπνευστος *requires that it be* ὠφέλιμος πρὸς διδασκαλίαν (2 Tim. iii. 16). *How could it be this, if it merely held up to one race the sins of another?*

ὁ νόμος] Sometimes used for the Law *Scriptures*, the Volume of the Old Testament; as in John x. 34, οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν (Psalm lxxxii. 6) ὅτι ἐγὼ εἶπα, Θεοί ἐστε; xii. 34, ἡμεῖς ἠκούσαμεν ἐκ

ὁ νόμος λέγει τοῖς ἐν τῷ νόμῳ λαλεῖ, ἵνα πᾶν στόμα φραγῇ καὶ ὑπόδικος γένηται πᾶς ὁ κόσ-

τοῦ νόμου (for example, Psalm lxxxix. 29. cx. 4) *ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα.* xv. 25, *ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος* (Psalm xxxv. 19) *ὅτι ἐμίσησάν με δωρεάν.* 1 Cor. xiv. 21, *ἐν τῷ νόμῳ γέγραπται* (Isai. xxviii. 11) *ὅτι ἐν ἑτερογλώσσοις κ.τ.λ.* But here the necessity of giving the same sense to *the law* in its two occurrences in the same clause (*ὁ νόμος...ἐν τῷ νόμῳ*) requires us to understand by *ὁ νόμος the Dispensation itself* personified as speaking in its Scriptures.

λέγει...λαλεῖ] *Speaks...utters.* The former denotes the *language* or *statement* of the Scriptures; the latter the *utterance* of that language or statement to the particular generation, congregation, or individual hearer or reader. For the difference of the words, see John viii. 43, *διὰ τί τὴν λαλιὰν τὴν ἐμὴν* (*my utterance*, or *discourse, on the particular occasion*) *οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν* (*my language*, or *doctrine, in its general scope and sum*).

τοῖς ἐν τῷ νόμῳ] *To those who are in the Law;* contained in it as their enclosure, *their assigned and native dwelling-place.* Compare ii. 12, *ἐν νόμῳ.* The commoner phrase is *οἱ ὑπὸ νόμον*, as in 1 Cor. ix. 20. Gal. iv. 5, 21.

λαλεῖ, ἵνα] *Says to the Jews —and what it does say—in order that, &c.* The thought is condensed. First, *whatever* the Law says it says *to the Jews:* secondly, what it *does* say is (as we have seen) *condemnatory:* and this, *in order that* neither Jew nor Gentile may be able to justify himself before God.

στόμα φραγῇ] Job v. 16, LXX. *καὶ ἀδίκου στόμα ἐμφραχθείη.* Psalm lxii. 11, *ὅτι ἐνεφράγη στόμα λαλούντων ἄδικα.* cvii. 42, *καὶ πᾶσα ἀνομία ἐμφράξει στόμα αὐτῆς.* For the word *φράττειν* see 2 Cor. xi. 10, *ἡ καύχησις αὕτη οὐ φραγήσεται.* Heb. xi. 33, *ἔφραξαν στόματα λεόντων.*

ὑπόδικος] *Liable to judgment.* The word does not occur elsewhere in the Septuagint or New Testament. Its full construction in classical Greek is with a *genitive* of the *thing* (either the *crime*, or the *penalty*) and a *dative* of the *person injured.* Thus *τῷ Θεῷ* here expresses not the Judge before whom the cause is tried, but the Person against whom the sin has been committed.

γένηται] The tense (as in *φραγῇ* above) expresses the object (of the language of the

μος τῷ Θεῷ. διότι ἐξ ἔργων νόμου οὐ δικαιω- 20
θήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ· διὰ
γὰρ νόμου ἐπίγνωσις ἁμαρτίας.

Law) *as a single act* to be done decisively and once for all. The Law thus speaks, in order that every mouth *may have been stopped*, and in order that all the world *may have become* liable to judgment.

κόσμος] See note on i. 20, κόσμου.

20. διότι] *Because.* A further confirmation of the preceding conclusion, ἵνα πᾶν στόμα φραγῇ κ.τ.λ. *The whole world, not Gentile only, but Jewish also, is guilty; because (according to the express words of Scripture) in God's sight no living man can be justified by his own works.* Psalm cxliii. 2, LXX. ὅτι οὐ δικαιωθήσεται ἐνώπιόν σου πᾶς ζῶν.

ἐξ ἔργων νόμου] *Out of (as the source and origin of the justification) works of a law; any* works done in obedience to *any* law. A more general phrase than *obedience to the law of Moses.* The passage referred to in Psalm cxliii. is of *universal* application. *In God's sight no human merit can justify.* For the phrase ἔργων νόμου compare verse 28, and Gal. iii. 2, 5, 10, ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως ...ὅσοι γὰρ ἐξ ἔργων νόμου εἰσὶν ὑπὸ κατάραν εἰσίν. And for the argument drawn from Psalm cxliii. 2, compare Gal. ii. 16, εἰδότες δὲ ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου...καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου, ὅτι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σάρξ. See also note on ii. 13, νόμον...νόμου.

δικαιωθήσεται] See note on ii. 13, δικαιωθήσονται.

πᾶσα σάρξ] Substituted here, and in Gal. ii. 16, for πᾶς ζῶν in the quotation from Psalm cxliii. 2. The phrase first occurs in Gen. vi. 12, 17, 19, LXX. ὅτι κατέφθειρε πᾶσα σὰρξ τὴν ὁδὸν αὐτοῦ ἐπὶ τῆς γῆς...καταφθεῖραι πᾶσαν σάρκα, ἐν ᾗ ἐστὶν ἐν αὐτῇ πνεῦμα ζωῆς...καὶ ἀπὸ πάντων τῶν κτηνῶν, καὶ ἀπὸ πάντων τῶν ἑρπετῶν, καὶ ἀπὸ πάντων τῶν θηρίων, καὶ ἀπὸ πάσης σαρκός κ.τ.λ. And so vii. 15, 16, 21. viii. 17. ix. 11, 15, 16, 17, καὶ ἀναμέσον πάσης ψυχῆς ζώσης ἐν πάσῃ σαρκί κ.τ.λ. Lev. xvii. 11, 14. Num. xvi. 22, Θεὸς τῶν πνευμάτων καὶ πάσης σαρκός. xviii. 15. Job xxxiv. 15, τελευτήσει πᾶσα σὰρξ ὁμοθυμαδόν. Psalm lxv. 2, πρὸς σὲ πᾶσα σὰρξ ἥξει. cxxxvi. 25, ὁ διδοὺς τροφὴν πάσῃ σαρκί. cxlv. 21, εὐλογείτω πᾶσα σὰρξ τὸ ὄνομα τὸ ἅγιον αὐτοῦ. Isai. xl. 5, 6 (Luke iii. 6. 1 Pet. i. 24), ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ...

21 Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πε-

πᾶσα σὰρξ χόρτος, καὶ πᾶσα δόξα ἀνθρώπου ὡς ἄνθος χόρτου. xlix. 26. lxvi. 16, 23, 24. Jer. xii. 12. xxv. 31. xxxii. 27. xlv. 5. Ezek. xx. 48. xxi. 4, 5, ἐπὶ πᾶσαν σάρκα ἀπὸ ἀπηλιώτου ἕως βορρᾶ, καὶ ἐπιγνώσεται πᾶσα σὰρξ ὅτι κ.τ.λ. Dan. ii. 11. iv. 12. Joel ii. 28 (Acts ii. 17), ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα. Zech. ii. 13, εὐλαβείσθω πᾶσα σὰρξ ἀπὸ προσώπου Κυρίου. Matt. xxiv. 22. Mark xiii. 20. John xvii. 2, ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός. 1 Cor. i. 29, ὅπως μὴ καυχήσηται πᾶσα σὰρξ ἐνώπιον τοῦ Θεοῦ.

ἐνώπιον αὐτοῦ] Exod. xxxiii. 17, LXX. εὕρηκας γὰρ χάριν ἐνώπιον ἐμοῦ. &c. Luke xvi. 15, οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων...τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ Θεοῦ. Acts iv. 19, εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ Θεοῦ κ.τ.λ. 1 Tim. ii. 3, ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν Θεοῦ. v. 4. Heb. xiii. 21, τὸ εὐάρεστον ἐνώπιον αὐτοῦ. 1 Pet. iii. 4. 1 John iii. 22. &c.

διὰ γὰρ νόμου] *The practical result of a law (that is, a revelation of duty), however encouraging its language of promise, is not justification, not the acceptance of man on the footing of a meritorious obedience, but, on the contrary, a deepened self-knowledge; a discovery of sin, in its strength and in its malignity, such as could not have been made without it; and thus a preparation for the introduction of a revelation which says not, Do this, and thou shalt live; but, Believe on the Lord Jesus Christ, and thou shalt be saved.* See the development of this pregnant maxim in chap. vii. 7—25.

ἐπίγνωσις] See notes on i. 28 and 32, ἐπιγνώσει, ἐπιγνόντες.

21—26. νυνὶ δὲ χωρὶς νόμου] This was all that law could do; the Law of Moses, or any law. It could point out sin, but it could not clear from sin. *But now, apart from any law, a righteousness of God*, a righteousness not of man's making but of God's giving, *has been manifested, being attested by the Law and the Prophets.* There is no conflict between the Gospel and the Old Testament: on the contrary, the Old Testament, when read aright, as it can now be read, is a witness to the Gospel. *And a righteousness of God*, communicated, in each individual instance, *by means of faith of (in) Jesus Christ.* A righteousness, I say, *unto*, reaching or extending to, *all who* so *believe.* All, indiscriminately: *for there is no difference.* All alike, Jews and Gentiles, need this new gift: *for all* alike *sinned* in their old state, *and are missing the glory of God*, that state of final perfection which

φανέρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ

God has from the beginning designed for man. All alike need, and all alike may have: *being made righteous,* absolved from guilt, not by any merit of theirs, but *gratuitously, by His free favour, through the redemption which is in Christ Jesus: whom God proposed to Himself* in His eternal counsels as *a propitiation* to be made available *by means of faith* resting *in His blood.* Proposed to Himself, I say, *unto manifestation of that righteousness of His;* with a view to manifesting that gift of righteousness to man which has been spoken of in the words above (see verses 21 and 22). Proposed to Himself, I say, as a propitiation, *because of the pretermission of the sins which have taken place before*—a propitiation owing its efficacy to the passing by (on God's part) of all past sins—*in* the exercise of *the forbearance of God.* Proposed to Himself, I say, *with a view to that manifestation of that righteousness of His in the season which now is; unto His being* (to the end that God may be) both *righteous* Himself *and righteousness-making* (the giver of righteousness to) *him who is of faith of* (*in*) *Jesus.* See the separate notes which follow.

21. *νυνί*] *In these days of Christ and the Gospel.* The same contrast is implied in xvi. 25, 26, *μυστηρίου χρόνοις αἰωνίοις σεσιγημένου, φανερωθέντος δὲ νῦν.* Acts xvii. 30, *τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ Θεὸς τὰ νῦν παραγγέλλει τοῖς ἀνθρώποις κ.τ.λ.* Gal. iii. 23, 25, *πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν ὑπὸ νόμον ἐφρουρούμεθα...ἐλθούσης δὲ τῆς πίστεως κ.τ.λ.* iv. 3, 4, *ὅτε ἦμεν νήπιοι...ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου κ.τ.λ.* Eph. i. 10, *εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν.* ii. 12, 13, *ὅτι ἦτε τῷ καιρῷ ἐκείνῳ...νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ κ.τ.λ.* Col. i. 21, 26, *καὶ ὑμᾶς ποτὲ ὄντας ἀπηλλοτριωμένους...νυνὶ δὲ ἀποκατήλλαξεν... τὸ μυστήριον τὸ ἀποκεκρυμμένον ...νῦν δὲ ἐφανερώθη κ. τ. λ.* 1 Tim. ii. 6, *τὸ μαρτύριον καιροῖς ἰδίοις.* 2 Tim. i. 10, *φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν.* Tit. i. 3, *ἐφανέρωσεν δὲ καιροῖς ἰδίοις τὸν λόγον αὐτοῦ.* Heb. i. 1, *πάλαι ὁ Θεὸς λαλήσας τοῖς πατράσιν...ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ.* 1 Pet. i. 20, *φανερωθέντος δὲ ἐπ' ἐσχάτου τῶν χρόνων.* The emphatic form *νυνί* is found also (in this Epistle) in vi. 22. vii. 6, 17. xv. 23, 25. In the New Testament it appears to be peculiar to St Paul, with the addition of Acts xxii. 1 (where St Paul is the speaker) and probably Heb. viii. 6.

χωρὶς νόμου] '*Apart from a law:* independently of the con-

22 *τῶν προφητῶν· δικαιοσύνη δὲ Θεοῦ διὰ πίσ-*

ditions and requirements of any law, whether that of Moses or any other. Compare verse 28, *χωρὶς ἔργων νόμου.* iv. 6, *δικαιοσύνην χωρὶς ἔργων.* vii. 8, 9, *χωρὶς γὰρ νόμου...ἔζων χωρὶς νόμου.*

δικαιοσύνη Θεοῦ] See note on i. 17, *δικαιοσύνη γὰρ Θεοῦ.*

πεφανέρωται] In i. 17, the unveiling of God's righteousness is spoken of as a gradual process: see the note there on *ἀποκαλύπτεται.* Here the manifestation is described as complete and final; made once for all in Christ. So John xvii. 6, *ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις κ.τ.λ.* 1 John i. 2, *ἡ ζωὴ ἐφανερώθη κ.τ.λ.* iii. 5, 8, *ἐκεῖνος ἐφανερώθη...ἐφανερώθη ὁ υἱὸς τοῦ Θεοῦ κ.τ.λ.* See note on i. 19, *ἐφανέρωσεν.*

μαρτυρουμένη ὑπό] Compare i. 2, *εἰς εὐαγγέλιον Θεοῦ, ὃ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις.* xvi. 26, *διά τε γραφῶν προφητικῶν...γνωρισθέντος.* Luke xviii. 31, *τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου.* xxiv. 27, 44, 46, *καὶ ἀρξάμενος ἀπὸ Μωυσέως καὶ ἀπὸ πάντων τῶν προφητῶν διερμήνευσεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ αὐτοῦ...ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωυσέως καὶ προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ...ὅτι οὕτως γέγραπται παθεῖν τὸν Χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν κ.τ.λ.* John v. 39, 46, *ἐρευνᾶτε τὰς γραφάς... ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ...εἰ γὰρ ἐπιστεύετε Μωυσεῖ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν.* Acts ii. 25, 31, *Δαυεὶδ γὰρ λέγει εἰς αὐτόν...προϊδὼν ἐλάλησεν περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ.* iii. 22, 24, *Μωυσῆς μὲν εἶπεν ὅτι προφήτην ὑμῖν ἀναστήσει κύριος ὁ Θεὸς ὑμῶν... καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς ὅσοι ἐλάλησαν, καὶ κατήγγειλαν τὰς ἡμέρας ταύτας.* xvii. 2, 3, *διελέξατο αὐτοῖς ἀπὸ τῶν γραφῶν...ὅτι τὸν Χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν.* xxvi. 22, 23, *οὐδὲν ἐκτὸς λέγων ὧν τε οἱ προφῆται ἐλάλησαν μελλόντων γίνεσθαι καὶ Μωυσῆς, εἰ παθητὸς ὁ Χριστός, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν κ.τ.λ.* 1 Pet. i. 10, 11, *περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηρεύνησαν προφῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες...τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα καὶ τὰς μετὰ ταῦτα δόξας.* These strong assertions point not only to separate passages of direct prediction, but still more to the Evangelical character of the Old Testament as a whole. There is a thread of Christian prophecy running through the Law and the Prophets. The *tense* of *μαρτυρουμένη* expresses a *repeated* or *habitual* attestation.

τοῦ νόμου καὶ τῶν προφητῶν]

τεως Ἰησοῦ Χριστοῦ εἰς πάντας τοὺς πιστεύ-

22. *Or omit* Ἰησοῦ. *Or* πάντ. καὶ ἐπὶ πάντας.

A comprehensive title of the Scriptures of the Old Testament. Thus, for example, Matt. vii. 12, οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται. xxii. 40, ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται. Luke xvi. 29, ἔχουσιν Μωυσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν. John i. 45, ὃν ἔγραψεν Μωυσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται, εὑρήκαμεν Ἰησοῦν. Acts xiii. 15, μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν. xxiv. 14, πιστεύων πᾶσιν τοῖς κατὰ τὸν νόμον καὶ τοῖς ἐν τοῖς προφήταις γεγραμμένοις. xxviii. 23, ἀπό τε τοῦ νόμου Μωυσέως καὶ τῶν προφητῶν. Sometimes ὁ νόμος is made to embrace the whole (see references in note on verse 19, ὁ νόμος): sometimes a threefold division is adopted, as in Luke xxiv. 44.

22. δικαιοσύνη δέ] *And a righteousness of God by means of faith.* The δέ introduces *a further characteristic* of that righteousness of God which is spoken of; namely, that it is communicated διὰ πίστεως. For this use of δέ, compare ix. 30, κατέλαβεν δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως. 1 Cor. ii. 6, σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις, σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου. Phil. ii. 8, μέχρι θανάτου, θανάτου δὲ σταυροῦ.

δικαιοσύνη...διὰ πίστεως] So in i. 17, δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν.

πίστεως Ἰησοῦ] Heb. xi. 1, ἔστιν δὲ πίστις ἐλπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων· *confidence in things hoped for, a proof* (that which convinces or assures us) *of things unseen.* Faith in a *person*, then, is, the assurance of the existence, character, and relation to us, of one whom we do not see. *Christian* faith is, the persuasion that Christ is, and is that He is; in person, mind, work (past, present and future), demands upon us, relation towards us, &c. This is the *essence* of faith: trust and obedience, like hope and love, are *fruits* of it.

εἰς πάντας] For the use of the preposition, δικαιοσύνη εἰς πάντας, compare 1 Cor. xv. 10, ἡ χάρις αὐτοῦ ἡ εἰς ἐμέ. 2 Cor. i. 11, τὸ εἰς ἡμᾶς χάρισμα. Gal. iii. 14, ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται ἐν Χριστῷ Ἰησοῦ. Eph. i. 7, 8, 19, τῆς χάριτος αὐτοῦ ἧς ἐπερίσσευσεν εἰς ἡμᾶς...τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας. If καὶ ἐπὶ πάντας be added, the sense is, *extending to and resting upon.* It reaches, and it is efficacious for, all who believe.

23 οντας· οὐ γάρ ἐστιν διαστολή· πάντες γὰρ ἥμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ·

πάντας] Whether Jews or Gentiles. See iv. 11, 16, εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων...παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον ἀλλὰ καὶ τῷ ἐκ πίστεως κ.τ.λ.

οὐ γάρ ἐστιν διαστολή] So in x. 12, οὐ γάρ ἐστιν διαστολὴ Ἰουδαίου τε καὶ Ἕλληνος. For διαστολή, compare also 1 Cor. xiv. 7, ἐὰν διαστολὴν τοῖς φθόγγοις μὴ δῷ. Exod. viii. 23, LXX. καὶ δώσω διαστολὴν ἀναμέσον τοῦ ἐμοῦ λαοῦ καὶ ἀναμέσον τοῦ σοῦ λαοῦ.

23. ἥμαρτον] *Sinned;* not *have sinned.* The aorist gathers up, as it were, the sins of the world into one act, which is regarded as prior to the manifestation of the δικαιοσύνη, and of which the result is expressed in ὑστεροῦνται.

ὑστεροῦνται] The verb ὑστερεῖν (or ὑστερεῖσθαι) denotes properly *to be later, after, behind.* 1. When the subject is a *person,* it is found (1) with a *genitive;* (α) *to be behind, inferior to, a person;* as in 2 Cor. xi. 5, λογίζομαι μηδὲν ὑστερηκέναι τῶν ὑπερλίαν ἀποστόλων. xii. 11. (β) *to be too late for, to fall short* or *fail of, to miss* or *lack, a thing;* as here, and in Num. ix. 13, LXX. ἄνθρωπος ὃς ἂν...ὑστερήσῃ τοῦ ποιῆσαι τὸ πάσχα. Song vii. 3, κρατὴρ τορευτός, μὴ ὑστερούμενος κράματος. Luke xxii. 35, μή τινος ὑστερήσατε; Heb. iv. 1, δοκῇ τις ἐξ ὑμῶν ὑστερηκέναι [τῆς ἐπαγγελίας]. (2) *Absolutely; to be late, deficient, in want, destitute;* as (α) Neh. ix. 21, LXX. διέθρεψας αὐτοὺς ἐν τῇ ἐρήμῳ, οὐχ ὑστέρησαν. Dan. v. 27, ἐστάθη ἐν ζυγῷ καὶ εὑρέθη ὑστεροῦσα. Hab. ii. 3, ἐὰν ὑστερήσῃ, ὑπόμεινον αὐτόν. Luke xv. 14, ἤρξατο ὑστερεῖσθαι. 1 Cor. viii. 8, οὔτε ἐὰν μὴ φάγωμεν, ὑστερούμεθα. xii. 24, τῷ ὑστερουμένῳ περισσοτέραν δοὺς τιμήν. 2 Cor. xi. 8, παρὼν πρὸς ὑμᾶς καὶ ὑστερηθείς. Phil. iv. 12, καὶ περισσεύειν καὶ ὑστερεῖσθαι. Heb. xi. 37, ὑστερούμενοι, θλιβόμενοι κ.τ.λ. (β) with ὥστε, τι, κατά, ἐν, ἀπό, &c. as Num. ix. 7, LXX. μὴ οὖν ὑστερήσωμεν ὥστε προσενέγκαι τὸ δῶρον; Psalm xxxix. 5, ἵνα γνῶ τί ὑστερῶ ἐγώ. Matt. xix. 20, τί ἔτι ὑστερῶ; Deut. xv. 8, καθ' ὅσον ὑστερεῖται. 1 Cor. i. 7, μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι. Eccles. vi. 2, καὶ οὐκ ἔστιν ὑστερῶν τῇ ψυχῇ αὐτοῦ ἀπὸ παντὸς οὗ ἐπιθυμήσει. Heb. xii. 15, μή τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ. 2. When the subject is a *thing,* ὑστερεῖν stands either (1) *absolutely;* as in Isai. li. 14, LXX. οὐ μὴ ὑστερήσῃ ὁ ἄρτος αὐτοῦ. John ii. 3, ὑστερήσαντος οἴνου· or (2) with an *accusative* (or possibly a *dative*) of the person; as Psalm

δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι διὰ τῆς 24

xxiii. 1, LXX. καὶ οὐδέν με ὑστερήσει. Mark x. 21, ἕν σε (or σοι) ὑστερεῖ.

τῆς δόξης] For δόξα see notes on i. 23, and ii. 7, δόξαν. Retaining here its general sense of *effulgence of light, manifestation of excellence,* it is applied to *that future state of manifested perfection, both in character and condition, which God designs for and offers to man.* Compare ii. 7, 10. v. 2, καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ Θεοῦ. viii. 18, 21, τὴν μέλλουσαν δόξαν... τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. ix. 23, σκεύη ἐλέους ἃ προητοίμασεν εἰς δόξαν. 1 Cor. ii. 7, ἣν προώρισεν ὁ Θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν. 2 Cor. iv. 17. Eph. i. 18, τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις. Col. i. 27, Χριστὸς ἐν ὑμῖν, ἡ ἐλπὶς τῆς δόξης. iii. 4. 2 Thess. ii. 14, ἐκάλεσεν ὑμᾶς... εἰς περιποίησιν δόξης. 2 Tim. ii. 10, σωτηρίας τύχωσιν...μετὰ δόξης αἰωνίου. Heb. ii. 10, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα. 1 Pet. i. 7, εὑρεθῇ εἰς ἔπαινον καὶ δόξαν κ.τ.λ. v. 1, 4, 10, τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός...κομιεῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον...ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν.

24. δικαιούμενοι] The nominative is *suggested* by πάντες in verse 23; but in *sense* it refers rather to τοὺς πιστεύοντας in verse 22, and is irregular in construction.

δωρεάν] Literally, *as (by way of) a gift; gratuitously.* Thus Gen. xxix. 15, LXX. οὐ δουλεύσεις μοι δωρεάν· ἀπάγγειλόν μοι τίς ὁ μισθός σου ἐστί. Exod. xxi. 2, 11, ἐξελεύσεται δωρεὰν ἄνευ ἀργυρίου. Num. xi. 5. 2 Sam. xxiv. 24, κτήσομαι παρὰ σοῦ ἐν ἀλλάγματι, καὶ οὐκ ἀνοίσω ...δωρεάν. 1 Chron. xxi. 24, ἀγοράσω ἐν ἀργυρίῳ ἀξίῳ, ὅτι οὐ μὴ λάβω...δωρεάν. Job i. 9, μὴ δωρεὰν Ἰὼβ σέβεται τὸν Θεόν; Isai. lii. 3, 5, δωρεάν...οὐ μετὰ ἀργυρίου. Jer. xxii. 13. Mal. i. 10, οὐκ ἀνάψετε τὸ θυσιαστήριόν μου δωρεάν. Matt. x. 8, δωρεὰν ἐλάβετε, δωρεὰν δότε. 2 Cor. xi. 7, δωρεὰν...εὐηγγελισάμην ὑμῖν. 2 Thess. iii. 8, οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρά τινος. Rev. xxi. 6, δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν. xxii. 17, ὁ θέλων λαβέτω ὕδωρ ζωῆς δωρεάν. In other places the context gives to δωρεάν the very different sense of *for nothing, idly, in vain.* See Gal. ii. 21, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.

τῇ αὐτοῦ] The place of αὐτοῦ (before χάριτι) gives emphasis to it, *By His own grace.* See note on ii. 15, αὐτῶν.

χάριτι] See note on i. 7, χάρις.

25 ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ· ὃν προέθετο ὁ Θεὸς ἱλαστήριον διὰ πίστεως ἐν τῷ

25. *Or omit* διὰ πίστεως.

ἀπολυτρώσεως] This important word (not found in the Septuagint, but occurring ten times in the New Testament) includes the three ideas of (1) *a previous state of bondage* (vi. 17, ἦτε δοῦλοι τῆς ἁμαρτίας): (2) *the interposition of a* λύτρον (Matt. xx. 28, δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν. Mark x. 45) *or* ἀντίλυτρον (1 Tim. ii. 6, ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων): (3) *a consequent deliverance* (1 Thess. i. 10, Ἰησοῦν τὸν ῥυόμενον ἡμᾶς ἐκ τῆς ὀργῆς τῆς ἐρχομένης). Sometimes, as here, the ἀπολύτρωσις is spoken of as *accomplished:* 1 Cor. i. 30, ὃς ἐγενήθη σοφία ἡμῖν ἀπὸ Θεοῦ ...καὶ ἀπολύτρωσις. Eph. i. 7, ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων. Col. i. 14, ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν, τὴν ἄφεσιν τῶν ἁμαρτιῶν. Heb. ix. 15, ὅπως θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων κ.τ.λ. Sometimes as *future,* waiting its fulfilment in the Advent and the Resurrection: as in viii. 23, υἱοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν. Luke xxi. 28, ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν. Eph. i. 14, ἀρραβὼν τῆς κληρονομίας ἡμῶν εἰς ἀπολύτρωσιν τῆς περιποιήσεως. iv. 30, ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως. In Heb. xi. 35, the word is used without metaphor: ἐτυμπανίσθησαν οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν.

25. προέθετο] *Proposed to Himself, set before Himself as; purposed to make.* See note on προεθέμην in i. 13. Compare Eph. i. 9, κατὰ τὴν εὐδοκίαν αὐτοῦ ἣν προέθετο ἐν αὐτῷ (*in Christ*) εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν. And so πρόθεσις is used of the Divine *purpose* in viii. 28, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν. ix. 11, ἡ κατ' ἐκλογὴν πρόθεσις τοῦ Θεοῦ. Eph. i. 11, προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ. iii. 11, κατὰ πρόθεσιν τῶν αἰώνων ἣν ἐποίησεν ἐν τῷ Χριστῷ Ἰησοῦ. 2 Tim. i. 9, κατὰ ἰδίαν πρόθεσιν καὶ χάριν τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰωνίων. The reference is to that eternal counsel of redemption spoken of in 1 Pet. i. 18—20, ἐλυτρώθητε...τιμίῳ αἵματι...Χριστοῦ, προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου κ.τ.λ.

ἱλαστήριον] 1. The root is ἵλαος (or ἵλεως, the Attic form, and the one always used in the

αὐτοῦ αἵματι, εἰς ἔνδειξιν της δικαιοσύνης αὐτοῦ,

Septuagint), *propitious, gracious, merciful.* Thus, for example Gen. xliii. 23, LXX. ἵλεως ὑμῖν, μὴ φοβεῖσθε. Exod. xxxii. 12, ἵλεως γενοῦ ἐπὶ τῇ κακίᾳ τοῦ λαοῦ σου. Jer. xxxi. 34 (Heb. viii. 12), ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν. And in a derived application, 2 Sam. xx. 20, ἵλεως, ἵλεώς μοι, εἰ καταποντιῶ καὶ εἰ διαφθερῶ (*far be it, far be it from me, that I should swallow up or destroy*). Matt. xvi. 22, ἵλεώς σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο. 2. Hence the verb ἱλάσκομαι, (1) *to propitiate;* and (in the Septuagint always) in a middle sense (with περί or a *dative*), *to be made* (or *become*) *propitious* or *favourable:* as in Exod. xxxii. 14, καὶ ἱλάσθη Κύριος περὶ τῆς κακίας ἧς εἶπε ποιῆσαι τὸν λαὸν αὐτοῦ. 2 Kings v. 18, καὶ ἱλάσεται Κύριος τῷ δούλῳ σου...καὶ ἱλασθήσεται δὴ Κύριος τῷ δούλῳ σου. Psalm xxv. 11, ἱλάσῃ τῇ ἁμαρτίᾳ μου. lxxix. 9, ἱλάσθητι ταῖς ἁμαρτίαις ἡμῶν. Lam. iii. 42, ἡμαρτήσαμεν, ἠσεβήσαμεν, καὶ οὐχ ἱλάσθης. Dan. ix. 19, ἄκουσον, Κύριε, ἱλάσθητι, Κύριε, πρόσχες, Κύριε, ποίησον κ.τ.λ. Luke xviii. 13, ὁ Θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ. And (2) *to render propitious as to a thing, to expiate;* Heb. ii. 17, εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ. 3. From this follows ἱλασμός, (1) *a rendering propitious, a propitiation* or *expiation:* Ezek. xliv. 27, προσοίσουσιν ἱλασμόν, λέγει Κύριος ὁ Θεός. 2 Macc. iii. 33, ποιουμένου δὲ τοῦ ἀρχιερέως τὸν ἱλασμόν. 1 John ii. 2, καὶ αὐτὸς ἱλασμός ἐστιν περὶ τῶν ἁμαρτιῶν ἡμῶν. iv. 10, καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν. And (2) *the being* (or *becoming*) *propitious, mercy:* Psalm cxxx. 4, ὅτι παρὰ σοὶ ὁ ἱλασμός ἐστιν. Dan. ix. 9, τῷ Κυρίῳ Θεῷ ἡμῶν οἱ οἰκτιρμοὶ καὶ οἱ ἱλασμοί. 4. The form ἱλαστήριον (properly the neuter of ἱλαστήριος, *propitiatory* or *expiatory*) is appropriated in the Septuagint to *the mercy-seat,* the lid or covering of the ark in the Holy of Holies; probably (1) because the root of the Hebrew term for that *covering* has the sense also of *making atonement for, expiating;* as in Ezek. xlv, 17, 20, *To make reconciliation for* (literally, *to cover*) *the house of Israel ...So shall ye reconcile* (*cover*) *the house:* (2) because it was in the sprinkling of the blood upon the covering of the ark, that the ceremonies of the annual expiation culminated (Levit. xvi. 14, 15, καὶ ῥανεῖ τὸ αἷμα αὐτοῦ ἐπὶ τὸ ἱλαστήριον κ.τ.λ.); so that it became the symbolic centre of the personal hope of mercy, as well as of the Divine presence in Israel. See Exod. xxv. 17, 21, 22, καὶ ποιήσεις ἱλαστήριον ἐπίθεμα χρυσίου καθα-

διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτη-

ροῦ...καὶ ἐπιθήσεις τὸ ἱλαστήριον ἐπὶ τὴν κιβωτὸν ἄνωθεν...καὶ λαλήσω σοι ἄνωθεν τοῦ ἱλαστηρίου ἀναμέσον τῶν δύο Χερουβείμ κ.τ.λ. Heb. ix. 5, ὑπεράνω δὲ αὐτῆς Χερουβεὶν δόξης κατασκιάζοντα τὸ ἱλαστήριον. The application of the term ἱλαστήριον to Christ Himself constitutes Him as it were the *mercy-seat* of the new temple in which God dwells with redeemed man. 5. The Septuagint uses also largely the compound forms ἐξιλάσκομαι and ἐξιλασμός, occasionally too ἐξίλασις and ἐξίλασμα.

διὰ πίστεως] These words depend upon ἱλαστήριον, defining the instrumentality by which the expiatory work of Christ is applied to the individual man; and are closely connected with the following words, ἐν τῷ αὐτοῦ αἵματι. *Propitiatory by means of faith* resting *in the blood of* Christ *Himself* as its home and sphere. For the combination of πίστις (or πιστεύειν) with ἔν τινι, compare Psalm lxxviii. 22, 32, LXX. ὅτι οὐκ ἐπίστευσαν ἐν τῷ Θεῷ... καὶ οὐκ ἐπίστευσαν ἐν τοῖς θαυμασίοις αὐτοῦ. Eph. i. 15, ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησοῦ καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους. Col. i. 4, ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ καὶ τὴν ἀγάπην ἣν ἔχετε εἰς πάντας τοὺς ἁγίους. 1 Tim. iii. 13, ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῖ. 2 Tim. iii. 15, διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ.

ἐν τῷ αὐτοῦ] See note on verse 24, αὐτοῦ. *The blood of* Christ *Himself.*

αἵματι] Gen. ix. 4, LXX. ἐν αἵματι ψυχῆς. Deut. xii. 23, τὸ γὰρ αἷμα αὐτοῦ ψυχή. The life-blood of Christ, shed upon the cross, stands for the whole work of redemption. The death was the crowning and completive act of the life-long self-sacrifice. Phil. ii. 8, γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ. The death presupposes the incarnation, the life, the ministry, the obedience; and anticipates the resurrection, the ascension, the priesthood, the advent. Thus *the blood of Christ* is the summary term for the whole of the ἀνεκδιήγητος δωρεά (2 Cor. ix. 15). Matt. xxvi. 28, τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν ἁμαρτιῶν. Mark xiv. 24. Acts xx. 28, τὴν ἐκκλησίαν τοῦ Θεοῦ, ἣν περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου. Eph. i. 7, ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ. ii. 13, ἐγενήθητε ἐγγὺς ἐν τῷ αἵματι τοῦ Χριστοῦ. Col. i. 20, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ. Heb. ix. 14, τὸ αἷμα τοῦ Χριστοῦ...καθαριεῖ τὴν συνείδησιν. x. 19, ἔχοντες...παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ. xiii. 12, 20, ἵνα

μάτων ἐν τῇ ἀνοχῇ τοῦ Θεοῦ· πρὸς τὴν ἔνδειξιν 26

ἁγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαόν...ἐν αἵματι διαθήκης αἰωνίου. 1 Pet. i. 2, 19, ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ...τιμίῳ αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ. 1 John i. 7, τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας. Rev. i. 5, τῷ ἀγαπῶντι ἡμᾶς καὶ λύσαντι ἡμᾶς ἐκ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ. v. 9, ἐσφάγης καὶ ἠγόρασας τῷ Θεῷ ἡμᾶς ἐν τῷ αἵματί σου κ.τ.λ. vii. 14, ἔπλυναν τὰς στολὰς αὐτῶν καὶ ἐλεύκαναν αὐτὰς ἐν τῷ αἵματι τοῦ ἀρνίου. xii. 11, ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου.

εἰς ἔνδειξιν] This clause depends upon προέθετο, and is equivalent to ἵνα ἐνδείξηται (Eph. ii. 7) τὴν δικαιοσύνην αὐτοῦ. Compare the paraphrase in note on verses 21—26. The noun ἔνδειξις occurs also in 2 Cor. viii. 24, τὴν οὖν ἔνδειξιν τῆς ἀγάπης ὑμῶν...ἐνδεικνύμενοι εἰς πρόσωπον τῶν ἐκκλησιῶν. Phil. i. 28, ἥτις ἐστὶν αὐτοῖς ἔνδειξις ἀπωλείας, ὑμῶν δὲ σωτηρίας. See note on ii. 15, ἐνδείκνυνται.

τῆς δικαιοσύνης αὐτοῦ] *That righteousness of His;* the δικαιοσύνη Θεοῦ spoken of in verse 21. Compare the note on i. 17, δικαιοσύνη γὰρ Θεοῦ.

διὰ τὴν πάρεσιν] This clause seems to depend immediately upon προέθετο ἱλαστήριον. *Proposed Him as a propitiation because of, owing to, the* πάρεσις, *of sins.* The form πάρεσις occurs in Scripture here only. But παριέναι is found (in a like combination) in Ecclus. xxiii. 2, τίς ἐπιστήσει...ἐπὶ τῆς καρδίας μου παιδείαν σοφίας;...καὶ οὐ μὴ παρῇ τὰ ἁμαρτήματα αὐτῶν. The commoner terms, ἀφιέναι, ἄφεσις, express this *pretermission* of sin in the stronger form of *dismissal.* The idea of πάρεσις is not unlike that of *passing by transgression* in Micah vii. 18, where it is made equivalent to *pardoning iniquity:* τίς Θεὸς ὥσπερ σύ, ἐξαίρων ἀδικίας καὶ ὑπερβαίνων ἀσεβείας...ὅτι θελητὴς ἐλέους ἐστίν.

τῶν προγεγονότων ἁμαρτημάτων] Compare Heb. ix. 15, θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων. In both places the subject of discourse is Christ's act of redemption *in its bearing upon sins committed up to that time,* and not in its aspect towards sins committed subsequently. The latter is a different question, and has its answer in its own place; as, for example, in 1 John ii. 1, 2.

ἁμαρτημάτων] The form ἁμάρτημα, expressing *a particular act of sin,* is found (for certain) in the New Testament only in three other places; namely, Mark iii. 28, 29. 1 Cor. vi. 18.

ἀνοχῇ] See note on ii. 4, ἀνοχῆς.

τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ.

27 Ποῦ οὖν ἡ καύχησις; ἐξεκλείσθη. διὰ ποίου

26. *Or omit* Ἰησοῦ.

26. πρὸς τὴν ἔνδειξιν] The article expresses *the* ἔνδειξις *mentioned above* (verse 25). The chief stress of the clause lies upon the words ἐν τῷ νῦν καιρῷ, which seem to press home the *practical* character of the truth stated, like ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος in 2 Cor. vi. 2. The exact phrase ὁ νῦν καιρός appears to be used (in the New Testament) only by St Paul; viii. 18. xi. 5. 2 Cor viii. 13. Also Gen. xxix. 34. xxx. 20. Exod. ix. 14.

εἰς τὸ εἶναι αὐτόν] *The object of this manifestation of His righteousness is that He may be not only righteous Himself, but the communicator of righteousness to every one who believes in Jesus.* There seems to be nothing here of the idea, *just and yet a justifier*, which is so often found in the words. It is not *and yet*, but rather *and also*. God has the glorious attribute of not only *possessing* but also *communicating* righteousness. For the phrase εἰς τὸ εἶναι see note on i. 20, εἰς τὸ εἶναι αὐτούς. And for the sense of δικαιοῦντα see again the note on ii. 13, δικαιωθήσονται.

τὸν ἐκ πίστεως Ἰησοῦ] *Him who is of* (*sprung from, belonging to*, and so *designated by*) *faith of* or *in Jesus*. See note on ii. 8, τοῖς δὲ ἐξ.

27. ποῦ οὖν ἡ καύχησις] The form of the question resembles that of verse 1, verse 9, iv. 1, &c. *What becomes then of Jewish (or other) boasting? The introduction of a new law, of which the language is, not, Do this, and thou shalt live, but, Believe on the Lord Jesus Christ, and thou shalt be saved, excludes it utterly.*

ἡ καύχησις] Either (1) *that boasting*, on the part of the Jew, the thought of which has tinged the whole passage: see ii. 17, &c. εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ καὶ ἐπαναπαύῃ νόμῳ καὶ καυχᾶσαι ἐν Θεῷ κ.τ.λ. Or (2) *all boasting;* the article being used as in ii. 20, 22, τῆς γνώσεως, καὶ τῆς ἀληθείας...τὰ εἴδωλα, &c.

ἐξεκλείσθη] The tense expresses *excluded by one decisive act*. For ἐκκλείειν, to *shut* (*lock*

νόμου; τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου πίστεως. λογιζόμεθα γὰρ δικαιοῦσθαι πίστει ἄνθρωπον χωρὶς ἔργων νόμου. ἢ Ἰουδαίων ὁ Θεὸς

28. *Or* λογ. οὖν.

or *bar*) *out*, see Gal. iv. 17, ἀλλὰ ἐκκλεῖσαι ὑμᾶς θέλουσιν.

ποίου] St Paul uses ποῖος only twice: see 1 Cor. xv. 35, ποίῳ δὲ σώματι ἔρχονται; In the Gospels it is more common.

τῶν ἔργων] *By a law of* (*belonging to, consisting of, prescribing as its condition*) τὰ ἔργα: either (1) *those works* of which we hear so much from the Jew; or (2) *all manner of works*. See note above, on ἡ καύχησις.

οὐχί, ἀλλά] Luke i. 60, οὐχί, ἀλλὰ κληθήσεται Ἰωάννης. xiii. 3, 5, οὐχί, λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοήσητε κ.τ.λ. xvi. 30. John ix. 9. 1 Cor. x. 29.

νόμου πίστεως] The form of expression is like that in ix. 31, νόμον δικαιοσύνης. James ii. 12, διὰ νόμου ἐλευθερίας. The word νόμος is used in its most general sense, as *an assigned rule, a regulating principle, a Divine direction, a revelation of duty*, See viii. 2, ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ κ.τ.λ. And with πίστεως it means *a Divine rule of* (*belonging to, consisting of*, and so *having for its one requirement*) *faith*. See note above, τῶν ἔργων.

28. λογιζόμεθα γάρ] *I say, a law of faith; of faith, not of works: for we consider*, &c. For λογίζεσθαι see note on ii. 3, λογίζῃ δὲ τοῦτο. If οὖν, not γάρ, be the reading, then this verse contains not a confirmation of, but an inference from, the preceding statement; and if so, it refers not to verse 27 only, but to the whole foregoing argument.

ἄνθρωπον] *A human being; any human being*, whether Jew or Gentile. So in ii. 1, 3, 9, πᾶσαν ψυχὴν ἀνθρώπου... Ἰουδαίου τε πρῶτον καὶ Ἕλληνος.

χωρὶς ἔργων νόμου] *Apart from* (*as the ground of acceptance*) *any works of* (*belonging to, prescribed by*) *any law*. See verse 20, ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σάρξ. Also verse 21, νυνὶ δὲ χωρὶς νόμου κ.τ.λ.

29. ἢ Ἰουδαίων] *Or is it indeed the case, as some seem to imagine, that God is exclusively the God of Jews? No: henceforth Jew and Gentile are on one level. God is the God of both, and the terms of acceptance are the same for both.* The word Θεός is understood a second

30 μόνων; οὐχὶ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν· εἴπερ εἷς
ὁ Θεὸς ὃς δικαιώσει περιτομὴν ἐκ πίστεως καὶ
31 ἀκροβυστίαν διὰ τῆς πίστεως. · νόμον οὖν κατ-

29. *Or* μόνῳ.

time: compare the construction of ii. 29, καὶ περιτομὴ καρδίας.

οὐχὶ καί] Matt. v. 46, 47, οὐχὶ καὶ οἱ τελῶναι...οὐχὶ καὶ οἱ ἐθνικοὶ τὸ αὐτὸ ποιοῦσιν;

ἐθνῶν] See note on ii. 14, ἔθνη.

ναὶ καί] Phil. iv. 3, ναὶ ἐρωτῶ καὶ σέ. Philem. 20, ναί, ἀδελφέ, ἐγώ σου ὀναίμην ἐν Κυρίῳ.

30. εἴπερ εἷς] *If at least (as surely as) the God who shall give righteousness on the same terms to Jew and Gentile* (verses 21—24) *is one God and not more than one.*

περιτομήν...καὶ ἀκροβυστίαν] *Jews and Gentiles.* (1) For this use of the words (the *thing* for the *person*) see note on ii. 26, ἡ ἀκροβυστία. Also iv. 9, ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομήν, ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; Gal. ii. 7, 8, 9. Eph. ii. 11, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς. Phil. iii. 3, ἡμεῖς γάρ ἐσμεν ἡ περιτομή. (2) The absence of the article here shows that the meaning is, not *the whole class* of Jews and Gentiles severally, but *persons belonging to (having the characteristic of)* the one class or the other. For this modification compare iv. 12, καὶ πατέρα περιτομῆς κ.τ.λ. xv. 8, διάκονον γενέσθαι περιτομῆς. Col. iii. 11, ὅπου οὐκ ἔνι Ἕλλην καὶ Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία, βάρβαρος, Σκύθης, δοῦλος, ἐλεύθερος.

ἐκ πίστεως...διὰ τῆς πίστεως] *Of (as the outgrowth of) faith... through (by means of) the faith.* The two terms are equivalent and convertible, but they differ in form. The one is (1) *faith*, the act of believing: the other is (2) *the faith*, the object of belief, that is, the Gospel. For an illustration of the distinction, see Gal. iii. 22—26, ἵνα ἡ ἐπαγγελία ἐκ πίστεως[1] Ἰησοῦ Χριστοῦ δοθῇ...πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν[2]...εἰς τὴν μέλλουσαν πίστιν[2] ἀποκαλυφθῆναι ..ἵνα ἐκ πίστεως[1] δικαιωθῶμεν...ἐλθούσης δὲ τῆς πίστεως[2]...υἱοὶ Θεοῦ ἐστὲ διὰ τῆς πίστεως[2].

31. νόμον οὖν καταργοῦμεν] *Is it then the abolition of a law, that we seek to effect by the faith (the Gospel)?* Is it the object of our Gospel to set men free from a rule of duty? *Rather is it the establishment of a law;* not indeed of a law of works (verse 27), which must ever fail

αργοῦμεν διὰ τῆς πίστεως; μὴ γένοιτο· ἀλλὰ νόμον ἱστάνομεν.

Τί οὖν ἐροῦμεν εὑρηκέναι Ἀβραὰμ τὸν προ- IV. 1

iv. 1. *Or omit* εὑρηκέναι. *Or* τ. πατέρα.

through human infirmity; but of a law which brings with it the will and the power to obey from the heart. In *form*, the sentence resembles Matt. v. 17, *μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι.* But the absence of the article here makes the parallel far from exact (see note on ii. 13, *νόμου...νόμου*). Compare 1 Cor. ix. 21, *μὴ ὢν ἄνομος Θεοῦ ἀλλ' ἔννομος Χριστοῦ.* This is one of the numerous allusions to the supposed Antinomian tendency of the Gospel, more fully discussed in vi. 1, &c.

καταργοῦμεν] See note on iii. 3, *καταργήσει.*

μὴ γένοιτο] See note on iii. 4, *μὴ γένοιτο.*

ἱστάνομεν] The simple form *ἱστάνω* seems to occur here only in Scripture. But *μεθιστάνω* is read by many in 1 Cor. xiii. 2, *ὥστε ὄρη μεθιστάνειν.* Also *παριστάνω* is found in Rom. vi. 13, 16, *μηδὲ παριστάνετε τὰ μέλη ὑμῶν...ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν.* And *συνιστάνω* (for example) in 2 Cor. v. 12. x. 12, 18. Gal. ii. 18, *παραβάτην ἐμαυτὸν συνιστάνω.*

IV. 1, &c. *Τί οὖν ἐροῦμεν κ.τ.λ.*] *How do the above statements bear upon the case of Abraham—one so deeply interesting to every Israelite? What was it that he obtained when he was taken into that relation towards God upon which the whole position and privilege of his race depends? Was it a righteousness of works, an acceptance of merit, a favour earned? The language of the Scriptures is express upon this point. He believed God, and that was counted to him for righteousness. A form of language, excluding all idea of merit, and in the same degree consistent and harmonious with the language of Scripture in other passages. Or was his acceptance connected with any outward ordinance, as that of circumcision? On the contrary, the record of his acceptance is prior to the very institution of that rite; and circumcision itself was a mere ratification of the Divine favour already bestowed. Thus and thus only could Abraham become the father of the faithful universally, whether Jews or Gentiles.*

1. *ἐροῦμεν εὑρηκέναι*] The

2 πάτορα ἡμῶν κατὰ σάρκα; εἰ γὰρ Ἀβραὰμ ἐξ

rendering of the whole clause depends upon the word εὑρηκέναι and its position. (1) If εὑρηκέναι is retained and placed next after ἐροῦμεν, as in the text above, κατὰ σάρκα must be taken with τὸν προπάτορα (or πατέρα) ἡμῶν, and not with εὑρηκέναι. The stress is on τί. *What is it that Abraham has gained by his call and blessing? Is it a justification by works? Is it a righteousness of human merit?* To connect εὑρηκέναι with κατὰ σάρκα, whether in construction, or (according to the common reading) by position also, is open to great objection. It would be unlike St Paul to admit that Abraham had gained *anything* κατὰ σάρκα. (2) If εὑρηκέναι be omitted, according to the marginal alternative, the sense will be, *What shall we then say of (as to) Abraham, our forefather after the flesh?*

εὑρηκέναι] *Has gained* or *won*. (1) The *tense* expresses the permanence of the result. What Abraham gained, he gained in perpetuity for his seed, whatever that seed be. (2) For the *sense* of εὑρίσκειν, compare (out of many examples) Gen. vi. 8, LXX. Νῶε δὲ εὗρε χάριν ἐναντίον Κυρίου τοῦ Θεοῦ. xix. 19, ἐπειδὴ εὗρεν ὁ παῖς σου ἔλεος ἐναντίον σου. Ruth i. 9, δῴη Κύριος ὑμῖν καὶ εὕροιτε ἀνάπαυσιν ἑκάστη ἐν οἴκῳ ἀνδρὸς αὐτῆς. Prov. xix. 8, ὃς δὲ φυλάσσει φρόνησιν εὑρήσει ἀγαθά. xxi. 21, ὁδὸς δικαιοσύνης καὶ ἐλεημοσύνης εὑρήσει ζωὴν καὶ δόξαν. Matt. x. 39, ὁ εὑρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει αὐτήν. xi. 29, καὶ εὑρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. Luke i. 30, εὗρες γὰρ χάριν παρὰ τῷ Θεῷ. ix. 12, καταλύσωσιν καὶ εὕρωσιν ἐπισιτισμόν. John x. 9, εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὑρήσει. Acts vii. 11, 46, καὶ οὐχ ηὕρισκον χορτάσματα οἱ πατέρες ἡμῶν ...ὃς εὗρεν χάριν ἐνώπιον τοῦ Θεοῦ. 2 Tim. i. 18, δῴη αὐτῷ ὁ Κύριος εὑρεῖν ἔλεος παρὰ Κυρίου. Heb. iv. 16, ἵνα λάβωμεν ἔλεος καὶ χάριν εὕρωμεν εἰς εὔκαιρον βοήθειαν.

προπάτορα] The word προπάτωρ, though classical, occurs here only (if here) in the Greek Scriptures.

κατὰ σάρκα] Compare ix. 3, ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν μου κατὰ σάρκα. 1 Cor. x. 18, βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα. The words κατὰ σάρκα are in these cases as it were *bracketed* to the Ἰσραήλ, συγγενῶν μου, &c. cohering with it so closely that they do not require the repetition of the article.

2, 3. εἰ γάρ...τί γάρ] *What is it which he has gained? Not surely a justification by works?*

ἔργων ἐδικαιώθη, ἔχει καύχημα· ἀλλ' οὐ πρὸς Θεόν. τί γὰρ ἡ γραφὴ λέγει; Ἐπίστευσεν 3

for, if he was justified by works, he has something to boast of: but no one can have this towards God: nor had Abraham this; for what saith the Scripture?

2. ἐξ ἔργων ἐδικαιώθη] See iii. 20, ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ.

καύχημα] *A boast, a thing gloried in;* as καύχησις is *boasting, an act of glorying.* The forms, καυχᾶσθαι, καύχησις, καύχημα, occur about forty times in the Septuagint, and sixty in the New Testament; but, in the latter, only in St Paul's Epistles, with the exception of Heb. iii. 6, and James i. 9. iv. 16.

ἀλλ' οὐ πρὸς Θεόν] This is first stated as a general and self-evident principle, known from reason and conscience, as well as from revelation. *This cannot be—no one can have this—in relation to God.* And it includes in it the special case of Abraham. *Nor had Abraham this.* This last is proved from Scripture: τί γὰρ ἡ γραφὴ λέγει;

3. ἡ γραφή] Probably *the Scripture* generally; *the Volume of Scripture;* of which the following passage is the particular utterance. *What is the language of the Scripture?* For this use of the singular, ἡ γραφή, compare ix. 17. x. 11. xi. 2. John ii. 22, ἐπίστευσαν τῇ γραφῇ (no particular passage having been cited, and the reference being as general as in 1 Cor. xv. 4, ἐγήγερται...κατὰ τὰς γραφάς). vii. 42, οὐχ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυεὶδ καὶ ἀπὸ Βηθλεέμ...ἔρχεται ὁ Χριστός; (two predictions which are not combined in any one passage of the Old Testament.) x. 35, καὶ οὐ δύναται λυθῆναι ἡ γραφή (evidently a general principle). xx. 9, οὐδέπω γὰρ ᾔδεισαν τὴν γραφήν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. Acts viii. 32, ἡ δὲ περιοχὴ (the particular *paragraph*) τῆς γραφῆς (the *Volume* of Scripture) ἣν ἀνεγίνωσκεν ἦν αὕτη. Gal. iii. 22, ἀλλὰ συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν (where the reference is to the general tone and doctrine of Scripture, not to one passage). iv. 30. 1 Tim. v. 18. James iv. 5. 2 Pet. i. 20, πᾶσα προφητεία γραφῆς (*each several prophecy of Scripture*). A personification of the *Volume* of Scripture, as *speaking* &c., is less harsh than that of a particular passage.

ἐπίστευσεν δέ] Gen. xv. 6, LXX. (quoted also, and in the same form, in Gal. iii. 6, and James ii. 23). In the Hebrew the *active* is used: *And He (God) counted it to him for*

δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ
4 εἰς δικαιοσύνην. τῷ δὲ ἐργαζομένῳ ὁ μισθὸς
οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ ὀφείλημα·

righteousness. It is remarkable that this record is appended not to any act of obedience, such as the leaving of his country or the offering of Isaac, but to a process of faith in the mind and heart alone. Compare the context: *ἀρίθμησον τοὺς ἀστέρας... οὕτως ἔσται τὸ σπέρμα σου· καὶ ἐπίστευσεν Ἀβραμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.* God sees faith at a point higher and deeper than any act; the simply taking Him at His word, and *being fully persuaded that, what He has promised, He is able also to perform* (verse 21).

ἐλογίσθη αὐτῷ εἰς] See note on ii. 26, *εἰς περιτομὴν λογισθήσεται.*

4. *τῷ δὲ ἐργαζομένῳ*] *The expression, ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, implies something gratuitous, something spontaneous. It is not the way in which wages for work would be spoken of. Wages are a matter not of favour and bounty, but of right and debt.*

ἐργαζομένῳ] Used absolutely, as, for example, in Exod. v. 18, LXX. *νῦν οὖν ἀπελθόντες ἐργάζεσθε.* Prov. xxxi. 18, *ἐγεύσατο ὅτι καλόν ἐστι τὸ ἐργάζεσθαι.* Jerem. xxvii. 14, *οὐκ ἐργάσεσθε τῷ βασιλεῖ Βαβυλῶνος.* Matt. xxi. 28, *ὕπαγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι.* Luke xiii. 14, *ἓξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι.* John ix. 4, *ἔρχεται νὺξ ὅτε οὐδεὶς δύναται ἐργάζεσθαι.* Acts xviii. 3, *ἔμενεν παρ' αὐτοῖς καὶ ἠργάζετο.* 1 Cor. iv. 12. ix. 6. 1 Thess. ii. 9. iv. 11. 2 Thess. iii. 8, 10, 12.

ὁ μισθός] The article expresses *the pay which is his due, his pay.* So in Matt. xx. 8, *κάλεσον τοὺς ἐργάτας καὶ ἀπόδος [αὐτοῖς] τὸν μισθόν.* Luke x. 7, *ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ.* 1 Cor. iv. 5, *καὶ τότε ὁ ἔπαινος γενήσεται ἑκάστῳ ἀπὸ τοῦ Θεοῦ.* ix. 18, *τίς οὖν μοί [or μού] ἐστιν ὁ μισθός;*

λογίζεται] The present is thus used in a passive sense in verses 5 and 24, *λογίζεται ἡ πίστις... οἷς μέλλει λογίζεσθαι.* ix. 8, *τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα.* Elsewhere the passive forms are only *ἐλογίσθην* (*λογισθῆναι, λογισθείην*), and (ii. 26) *λογισθήσομαι.*

κατὰ...κατά] *According to, by the rule of, on a principle* or *in the way of.* So in verse 16, *διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν.* Compare ii. 2, *κατὰ ἀλήθειαν.*

χάριν] See note on i. 7, *χάρις.*

ὀφείλημα] Deut. xxiv. 10,

τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν 5

LXX. ἐὰν ὀφείλημα ᾖ ἐν τῷ πλησίον σου, ὀφείλημα ὁτιοῦν τι κ.τ.λ. Matt. vi. 12.

5. τῷ δὲ μὴ ἐργαζομένῳ] *The language used—faith reckoned to man for righteousness—is appropriate only to the case of one who is not working for acceptance, but simply relying upon a God who shews mercy.*

μὴ ἐργαζομένῳ, πιστεύοντι δέ] John vi. 28, 29, τί ποιῶμεν ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ;... τοῦτό ἐστιν τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύητε εἰς ὃν ἀπέστειλεν ἐκεῖνος.

πιστεύοντι δὲ ἐπὶ τόν] The verb πιστεύειν, in its Christian sense (*to believe, to have faith*), is found in various constructions. (1) *Absolutely:* as, for example, in xiii. 11, ᾗ ὅτε ἐπιστεύσαμεν. John iv. 41, καὶ πολλῷ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ. ix. 38, ὁ δὲ ἔφη, πιστεύω, Κύριε· καὶ προσεκύνησεν αὐτῷ. xx. 8, 29, καὶ εἶδεν καὶ ἐπίστευσεν...ὅτι ἑώρακάς με πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες. Acts ii. 44, πάντες δὲ οἱ πιστεύοντες [or πιστεύσαντες] ἦσαν ἐπὶ τὸ αὐτό. xviii. 8, ἐπίστευον καὶ ἐβαπτίζοντο. 1 Cor. xv. 2, 11, εἰ μὴ εἰκῇ ἐπιστεύσατε...καὶ οὕτως ἐπιστεύσατε. Heb. ix. 3, εἰσερχόμεθα γὰρ [or οὖν] εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες. (2) With the *dative:* as in verse 3 (from Gen. xv. 6). John v. 24, ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με. vi. 30, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι viii. 31, 45, 46, πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους κ.τ.λ. Acts xvi. 34, ἠγαλλιάσατο πανοικεὶ πεπιστευκὼς τῷ Θεῷ. xviii. 8, ἐπίστευσεν τῷ Κυρίῳ σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ. Gal. iii. 6. 2 Tim. i. 12, οἶδα γὰρ ᾧ πεπίστευκα. James ii. 23. 1 John v. 10, ὁ μὴ πιστεύων τῷ Θεῷ κ.τ.λ. (3) With ἐπί and the *dative: as* in ix. 33 and x. 11 (from Isai. xxviii. 16), ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται. 1 Tim. i. 16, τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον. 1 Pet. ii. 6. (4) Rarely (and doubtfully) with ἐν Mark i. 15, μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ. Eph. i. 13, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε κ.τ.λ. (where the connexion of ἐν ᾧ with πιστεύσαντες is by no means certain). But see note on iii. 25, διὰ πίστεως. (5) With εἰς (most commonly): as in x. 14, εἰς ὃν οὐκ ἐπίστευσαν. John i. 12 (and so forty times in his Gospel and 1st Epistle). Acts x. 43, πάντα τὸν πιστεύοντα εἰς αὐτόν. xiv. 23, τῷ Κυρίῳ εἰς ὃν πεπιστεύκεισαν. xix. 4, εἰς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεύσωσιν, τοῦτ' ἔστιν εἰς τὸν Ἰησοῦν. Gal. ii. 16, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν. Phil. i. 29, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν κ.τ.λ. 1 Pet. i. 8, εἰς ὃν ἄρτι μὴ ὁρῶντες πιστεύοντες δὲ κ.τ.λ. (6) With ἐπί and the

δικαιοῦντα τὸν ἀσεβῆ, λογίζεται ἡ πίστις αὐ-
6 τοῦ εἰς δικαιοσύνην. καθάπερ καὶ Δαυεὶδ λέγει
τὸν μακαρισμὸν τοῦ ἀνθρώπου ᾧ ὁ Θεὸς λογί-

accusative: as here, and in verse 24, τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν. Acts ix. 42, καὶ ἐπίστευσαν πολλοὶ ἐπὶ τὸν Κύριον. xi. 17, πιστεύσασιν ἐπὶ τὸν κύριον Ἰησοῦν Χριστόν. xvi. 31, πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν καὶ σωθήσῃ κ.τ.λ. xxii. 19, τοὺς πιστεύοντας ἐπὶ σέ.

τὸν δικαιοῦντα τὸν ἀσεβῆ] Such is St Paul's bold statement of the doctrine of absolution. It is his own comment upon the δικαιούμενοι δωρεάν of iii. 24. See v. 6, Χριστὸς...ὑπὲρ ἀσεβῶν ἀπέθανεν. Compare also Luke vii. 42, ἀμφοτέροις ἐχαρίσατο. 1 John i. 7, τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας.

6. καθάπερ καί] *According as David also speaks the felicitation of the person to whom God reckons a righteousness apart from works.* In other words, *The above account of Abraham's acceptance, on a footing not of merit but of free grace, agrees with the language of other places of Scripture: as where David records the blessing pronounced upon the man whose sin shall not be charged to his account in God's reckoning; or (which is the same thing) to whose account righteousness shall be charged without his desert.* The *non-imputation of sin* is equivalent to the *imputation of righteousness.* Those whom God accepts, those whom God regards as righteous, are not self-justified saints, but sinners freely forgiven. Luke xviii. 14, λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ παρ' ἐκεῖνον.

καθάπερ] Lev. xxvii. 8, LXX. Elsewhere only used by St Paul (xii. 4. 1 Cor. xii. 12. 2 Cor. iii. 13, 18. viii. 11. 1 Thess. ii. 11. iii. 6, 12. iv. 5), and in the Epistle to the Hebrews (iv. 2). The common form is καθώς.

μακαρισμόν] Not *blessedness,* but *felicitation; declaring happy* or *blessed.* The noun is found (in Scripture) only here, and in verse 9, and Gal. iv. 15, ποῦ οὖν ὁ μακαρισμὸς ὑμῶν; But μακαρίζειν occurs more frequently: for example, Gen. xxx. 13, LXX. μακαρία ἐγώ, ὅτι μακαρίζουσί με πᾶσαι αἱ γυναῖκες. Job xxix. 10, 11, οἱ δὲ ἀκούσαντες ἐμακάρισάν με...οὓς ἤκουσε καὶ ἐμακάρισέ με. Mal. iii. 15, καὶ νῦν ἡμεῖς μακαρίζομεν ἀλλοτρίους κ.τ.λ. Luke i. 48, ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί. James v. 11, ἰδοὺ μακαρίζομεν τοὺς ὑπομείναντας.

ζεται δικαιοσύνην χωρὶς ἔργων· Μακάριοι ὧν 7
ἀφέθησαν αἱ ἀνομίαι καὶ ὧν ἐπεκαλύφθη-
σαν αἱ ἁμαρτίαι· μακάριος ἀνὴρ οὗ οὐ μὴ 8
λογίσηται Κύριος ἁμαρτίαν. ὁ μακαρισμὸς 9

8. *Or* ἀν. ᾧ.

χωρὶς ἔργων] iii. 28, *δικαιοῦσθαι πίστει ἄνθρωπον χωρὶς ἔργων νόμου.*

7, 8. *μακάριοι*] Psalm xxxii. 1, 2, LXX.

7. *ἀφέθησαν ... ἐπεκαλύφθησαν*] The tense expresses the completeness and finality of the absolution: *were dismissed...were covered*, as by *a single act* of Divine mercy.

ἀφέθησαν] This figure, the *remission* or *dismissal* of sin (regarded as a *debt*, Matt. vi. 12: Luke vii. 41, 42) occurs first in Gen. iv. 13, LXX. *μείζων ἡ αἰτία μου τοῦ ἀφεθῆναί με.* And so, for example, xviii. 26, *ἀφήσω πάντα τὸν τόπον δι' αὐτούς.* l. 17, *ἄφες αὐτοῖς τὴν ἀδικίαν καὶ τὴν ἁμαρτίαν αὐτῶν.* Exod. xxxii. 32, *καὶ νῦν εἰ μὲν ἀφεῖς αὐτοῖς τὴν ἁμαρτίαν αὐτῶν, ἄφες.* Psalm xxv. 18, *καὶ ἄφες πάσας τὰς ἁμαρτίας μου.* lxxxv. 2, *ἀφῆκας τὰς ἀνομίας τῷ λαῷ σου.* Matt. ix. 2. xii. 31, 32 *πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις...οὐκ ἀφεθήσεται αὐτῷ, οὔτε ἐν τούτῳ τῷ αἰῶνι κ.τ.λ.* Luke xi. 4, *καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν.* xvii. 3, *καὶ ἐὰν μετανοήσῃ, ἄφες αὐτῷ.* John xx. 23. Acts viii. 22. James v. 15. 1 John i. 9. ii. 12. St. Paul uses the verb (in this sense) here only: ἄφεσις twice; Eph. i. 7, and Col. i. 14.

ἐπεκαλύφθησαν] The *hiding* of sin, not by the sinner himself (Psalm xxxii. 5, LXX. *τὴν ἀνομίαν μου οὐκ ἐκάλυψα.* Prov. xxviii. 13, *ὁ ἐπικαλύπτων ἀσέβειαν ἑαυτοῦ οὐκ εὐοδωθήσεται*) but by the act of God, is a second figure for absolution, found also in Neh. iv. 5, LXX. *καὶ μὴ καλύψῃς ἐπὶ ἀνομίαν.* Psalm lxxxv. 2, *ἐκάλυψας πάσας τὰς ἁμαρτίας αὐτῶν.*

8. *μακάριος ἀνήρ*] Psalm i. 1. xxxiv. 8. xl. 4. lxxxiv. 5. cxii. 1.

οὗ] A genitive after *ἁμαρτίαν.* Observe the alternative (and commoner) reading, ᾧ.

οὐ μή] This phrase is frequent in the Septuagint, Gospels, and Revelation. In St. Paul's Epistles it occurs only in 1 Cor. viii. 13. Gal. iv. 30 (in a quotation, as here, from the Septuagint). v. 16. 1 Thess. iv. 15. v. 3.

9, 10. *ὁ μακαρισμὸς οὖν οὗτος*] *Such being the description of those whom the Word of God declares to be blessed, what is the*

οὖν οὗτος ἐπὶ τὴν περιτομήν, ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; λέγομεν γὰρ ὅτι ἐλογίσθη τῷ
10 Ἀβραὰμ ἡ πίστις εἰς δικαιοσύνην. πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ; οὐκ
11 ἐν περιτομῇ, ἀλλ' ἐν ἀκροβυστίᾳ. καὶ σημεῖον

9. *Or omit* ὅτι.

compass of its application? does it extend to Jews only, or to all? Take the case of Abraham himself. We say, on the authority of the Scripture, that he was accepted for his faith. Now at what point in his history is that testimony borne? before or after his circumcision? Several years before the institution of that ordinance.

9. ἐπὶ τήν] The accusative with ἐπί might suggest ἔρχεται (or the like) as the verb understood. But the example of ii. 2 (τὸ κρίμα τοῦ Θεοῦ ἐστὶν...ἐπὶ τοὺς τ. τ. πράσσοντας) shows that ἐστίν will suffice.

τὴν περιτομήν... τὴν ἀκροβυστίαν] See notes on ii. 26, ἡ ἀκροβυστία. iii. 30, περιτομήν ...ἀκροβυστίαν.

λέγομεν γάρ] *We must ask the question; for we say, &c.* In other words, *Such a question is naturally suggested by the quotation before us (verse 3) and the statement we have drawn from it.*

ἡ πίστις] The article refers to ἐπίστευσεν δέ in the quotation from Gen. xv. 6. *That faith;* the faith which that passage declares him to have exercised.

10. πῶς] *How? in what manner?* that is, *amidst what circumstances?* 1 Cor. xv. 35, πῶς ἐγείρονται οἱ νεκροί; explained by ποίῳ δὲ σώματι κ.τ.λ.

ἢ ἐν ἀκροβυστίᾳ] 1 Cor. vii. 18, περιτετμημένος τις ἐκλήθη... ἐν ἀκροβυστίᾳ κέκληταί τις κ.τ.λ.

11. καὶ σημεῖον ἔλαβεν] *So far from being the cause of his acceptance, circumcision was but the seal of an acceptance already secured.* Literally, *And as* (or *for*) *a sign he received circumcision.* If περιτομῆς, the sense is the same: *a sign (consisting) of circumcision.* The reference is to the words of Gen. xvii. 11, LXX. καὶ περιτμηθήσεσθε τὴν σάρκα τῆς ἀκροβυστίας ὑμῶν, καὶ ἔσται ἐν σημείῳ διαθήκης ἀναμέσον ἐμοῦ καὶ ὑμῶν. For this use of σημεῖον, *a signal* or *token*, see, for example, Gen. ix. 12, 13, τοῦτο τὸ σημεῖον τῆς διαθήκης...τὸ τόξον μου τίθημι ἐν τῇ νεφέλῃ, καὶ ἔσται εἰς σημεῖον διαθήκης κ.τ.λ. 1 Cor. xvi. 22, αἱ γλῶσ-

ἔλαβεν περιτομήν, σφραγῖδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, εἰς τὸ εἶναι

11. *Or* περιτομῆς.

σαι εἰς σημεῖόν εἰσιν. 2 Thess. iii. 17, ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὅ ἐστιν σημεῖον ἐν πάσῃ ἐπιστολῇ. For its special application to the Christian miracles, see note on xv. 19.

σφραγῖδα] A *seal* is *that which authenticates*. 1 Kings xxi. 8, LXX. καὶ ἔγραψε βιβλίον ἐπὶ τῷ ὀνόματι Ἀχαάβ, καὶ ἐσφραγίσατο τῇ σφραγῖδι αὐτοῦ. 1 Cor. ix. 2, ἡ γὰρ σφραγίς μου τῆς ἀποστολῆς ὑμεῖς ἐστέ. 2 Tim. ii. 19, θεμέλιος τοῦ Θεοῦ...ἔχων τὴν σφραγῖδα ταύτην. Rev. vii. 2, 3, ἔχοντα σφραγῖδα Θεοῦ ζῶντος...ἄχρι σφραγίσωμεν τοὺς δούλους τοῦ Θεοῦ κ.τ.λ. ix. 4, οἵτινες οὐκ ἔχουσιν τὴν σφραγῖδα τοῦ Θεοῦ ἐπὶ τῶν μετώπων. Compare John vi. 27, τοῦτον γὰρ ὁ Πατὴρ ἐσφράγισεν, ὁ Θεός. 2 Cor. i. 22, ὁ καὶ σφραγισάμενος ἡμᾶς. Eph. i. 13. iv. 30.

τῆς...τῆς...τῆς...τῇ] Literally, *Of that righteousness of* (*belonging to*) *that faith which existed in that uncircumcision.* Each article refers to previous statements. The first and second, τῆς δικαιοσύνης, τῆς πίστεως, to the quotation in verse 3, ἐπίστευσεν...εἰς δικαιοσύνην and the following comments. The third τῆς probably belongs not to δικαιοσύνης, but to πίστεως (compare verse 12, τῆς ἐν ἀκροβυστίᾳ πίστεως). And τῇ ἀκροβυστίᾳ is *that state of uncircumcision* which was spoken of (without the article there) in verse 10, ἀλλ' ἐν ἀκροβυστίᾳ.

εἰς τὸ εἶναι αὐτόν] *To the end that he might be a father of all who believe amidst uncircumcision—to the end, I say, that the righteousness* (*which was reckoned to him*) *might be reckoned to them—and a father of circumcision for* (*in relation to*) *those who,* &c. Two objects are secured by that particular mode in which circumcision was instituted; namely, as the sign and seal of an already existing acceptance with God. First, *believing Gentiles are included in Abraham's seed.* Secondly, *unbelieving Jews are excluded from Abraham's seed.* The former is the subject of this verse: the latter of the verse following (see note on verse 12, καὶ πατέρα περιτομῆς). If the acceptance of Abraham had in any way been tied to circumcision, the Gentile world must have been excluded from that family of which he was the ancestor and head. The Gentile must have become a Jew in order to inherit the blessing. But since circumci-

αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας, εἰς τὸ λογισθῆναι αὐτοῖς τὴν
12 δικαιοσύνην, καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ

11. *Or* λογ. καί.

sion was only given to Abraham as a token and symbol of an acceptance possessed before and without it, there is nothing to debar Gentiles who share his faith, from sharing also every promise made to him and to his seed. For εἰς τὸ εἶναι compare verse 16, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν. i. 11, 20, εἰς τὸ στηριχθῆναι ὑμᾶς...εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους.

πατέρα] The expression is used in Gen. xvii, 4, 5, LXX. ἡ διαθήκη μου μετὰ σοῦ, καὶ ἔσῃ πατὴρ πλήθους ἐθνῶν...ὅτι πατέρα πολλῶν ἐθνῶν τέθεικά σε. See verse 17.

δι' ἀκροβυστίας] See note on ii. 27, διὰ γράμματος.

λογισθῆναι] The tense expresses *one decisive act* of reckoning.

αὐτοῖς] Or καὶ αὐτοῖς, *to them also*, as well as to him and those more obviously contemplated.

τὴν δικαιοσύνην] *The (that) righteousness*, the same righteousness which was reckoned to him.

12. καὶ πατέρα περιτομῆς] A second result of the *mode* of the introduction of circumcision: that it marked not only the equal acceptance of believing Gentiles, but also the non-acceptance of unbelieving Jews. *And a father of circumcision*, of a circumcised (Jewish) family, *in relation to those who are not of (characterized by) circumcision only, but also who walk by (the rule of) the steps of that faith of our father Abraham which existed (belonged to him) in uncircumcision.* If circumcision had been at all connected with the acceptance of Abraham, this would not only have excluded Gentiles, but might have seemed to include Jews who had no other claim but that of this outward ordinance. The particular time and mode of its institution answered both purposes; that of including and excluding aright.

περιτομῆς] See note on iii. 30, περιτομὴν...καὶ ἀκροβυστίαν.

τοῖς] The dative after πατέρα, *a father in relation to*, is like Jer. xxxi. 9, LXX. ὅτι ἐγενόμην τῷ Ἰσραὴλ εἰς πατέρα. 2 Cor. vi. 18, καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς κ.τ.λ.

ἐκ περιτομῆς] See note on ii. 8, τοῖς δὲ ἐξ. The phrase οἱ ἐκ περιτομῆς was not *in itself* a

περιτομῆς μόνον ἀλλὰ καὶ τοῖς στοιχοῦσιν τοῖς ἴχνεσιν τῆς ἐν ἀκροβυστίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ. οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία 13 τῷ Ἀβραὰμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονό-

term of reproach: nor is it so used here, as the addition of *μόνον* shows. See Col. iv. 11, *οἱ ὄντες ἐκ περιτομῆς...συνεργοὶ εἰς τὴν βασιλείαν τοῦ Θεοῦ κ.τ.λ.*

ἀλλὰ καὶ τοῖς] The repetition of the article somewhat confuses the construction. Strictly the alternative lay between *τοῖς οὐκ ἐκ π. μόνον ἀλλὰ καὶ στοιχοῦσιν κ.τ.λ.* and *οὐ τοῖς ἐκ π. μόνον ἀλλὰ τοῖς στοιχοῦσιν κ.τ.λ.*

στοιχοῦσιν τοῖς ἴχνεσιν] The verb *στοιχεῖν* means *to be* (or *walk*) *in line, row, file,* &c. and metaphorically, *to be orderly, to go right,* &c. Thus Eccles. xi. 6, LXX. *οὐ γινώσκεις ποῖον στοιχήσει* (*will succeed* or *prosper*) *ἢ τοῦτο ἢ τοῦτο, καὶ ἐὰν τὰ δύο ἐπὶ τὸ αὐτὸ ἀγαθά.* Acts xxi. 24, *ἀλλὰ στοιχεῖς καὶ αὐτὸς φυλάσσων τὸν νόμον.* With a *dative,* it means *to walk by* a person or thing as the *instrument, rule,* or *principle* of the walking. Thus it is applied in classical Greek to *walking in file with, keeping step with* (as one soldier with another): and so here, to *regulating the walk by* the print of another's footsteps. Compare Gal. v. 25, *εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν.* vi. 16, *καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνη ἐπ' αὐτούς κ.τ.λ.* Phil. iii. 16, *πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν.* Elsewhere *περιπατεῖν* is used in the same construction and sense: 2 Cor. xii. 18, *οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἴχνεσιν;* For an equivalent phrase see 1 Pet. ii. 21, *ὑμῖν ὑπολιμπάνων ὑπογραμμὸν ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ.* In a like expression in Job xxxviii. 16, LXX. the idea is rather that of *tracing out, tracking to its source; ἦλθες δὲ ἐπὶ πηγὴν θαλάσσης, ἐν δὲ ἴχνεσιν ἀβύσσου περιεπάτησας;*

13. *οὐ γάρ*] *I say, οὐκ ἐκ περιτομῆς μόνον, for,* &c.

διὰ νόμου] *By means of a law,* obedience to which should be the condition of the fulfilment of the promise.

ἡ ἐπαγγελία] Heb. vi. 13, 15, 17, *τῷ γὰρ Ἀβραὰμ ἐπαγγειλάμενος ὁ Θεός...ἐπέτυχεν τῆς ἐπαγγελίας...τοῖς κληρονόμοις τῆς ἐπαγγελίας κ.τ.λ.* vii. 6, *τὸν ἔχοντα τὰς ἐπαγγελίας.* xi. 9, 17, *εἰς γῆν τῆς ἐπαγγελίας...ὁ τὰς ἐπαγγελίας ἀναδεξάμενος.*

τῷ Ἀβραὰμ ἢ τῷ σπέρματι αὐτοῦ] Gal. iii. 16, 29, *τῷ δὲ Ἀβραὰμ ἐρρέθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ...ὅς ἐστιν Χριστός...εἰ δὲ ὑμεῖς Χρι-

μον αὐτὸν εἶναι κόσμου, ἀλλὰ διὰ δικαιοσύνης
14 πίστεως· εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, κεκέ-
νωται ἡ πίστις καὶ κατήργηται ἡ ἐπαγγελία.

στοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστέ, κατ' ἐπαγγελίαν κληρονόμοι.

τὸ κληρονόμον κ.τ.λ.] The substance, though not the words, of Gen. xii. 2, 3, LXX. καὶ ποιήσω σε εἰς ἔθνος μέγα...καὶ εὐλογηθήσονται ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς. xxii. 17, 18, καὶ κληρονομήσει τὸ σπέρμα σου τὰς πόλεις τῶν ὑπεναντίων, καὶ ἐνευλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη τῆς γῆς. St Paul doubtless has *Christ* in view, when he says κόσμου. See last note, and compare Heb. i. 2, ὃν ἔθηκεν κληρονόμον πάντων.

κόσμου] *A world, a whole world.* The absence of the article gives the sense of *such a thing as a world,* so vast, so magnificent. See notes on i. 20, ἀπὸ κτίσεως and κόσμου. And for κόσμος without the article, compare also xi. 12, 15, πλοῦτος κόσμου...καταλλαγὴ κόσμου. 2 Cor. v. 19, Θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ.

διὰ δικαιοσύνης πίστεως] *By means of a righteousness of (belonging to) faith.* See verse 11, σφραγῖδα τῆς δικαιοσύνης τῆς πίστεως.

14. εἰ γάρ] *I say,* οὐ διὰ νόμου, *for,* &c.

οἱ ἐκ νόμου] *Those who are of a law;* who *spring* or *start from, belong to, depend upon,* a law. It is the opposite of τὸν ἐκ πίστεως, iii. 26.

κληρονόμοι] Quoted from verse 13, τὸ κληρονόμον αὐτὸν εἶναι κόσμου, and placed absolutely, as in Gal. iii. 29, κατ' ἐπαγγελίαν κληρονόμοι.

κεκένωται...κατήργηται] The *tense* expresses the *completeness* and *finality* of the effect: as if it were, *ipso facto.* See note on ii. 25, γέγονεν.

κεκένωται] Properly, *emptied, drained of its contents,* and so *left void, useless, worthless.* Jer. xiv. 2, LXX. καὶ αἱ πύλαι αὐτῆς ἐκενώθησαν. xv. 9, ἐκενώθη ἡ τίκτουσα ἑπτά...κατησχύνθη καὶ ὠνειδίσθη. 1 Cor. i. 17, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ. ix. 15. 2 Cor. ix. 3, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ κ.τ.λ. In the only other place of its occurrence in Scripture, it is consecrated to the mystery of our Lord's self-humiliation: Phil. ii. 7, ἀλλὰ ἑαυτὸν ἐκένωσεν μορφὴν δούλου λαβών κ.τ.λ.

ἡ πίστις] The article refers to πίστεως in verse 13: *that faith.*

κατήργηται] *Made nugatory, brought to nought.* Both because νόμος and ἐπαγγελία are

ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὗ δὲ οὐκ 15
ἔστιν νόμος, οὐδὲ παράβασις. διὰ τοῦτο ἐκ 16
πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν

15. *Or* οὗ γὰρ οὐκ.

two essentially opposite terms (Gal. iii. 18, εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας), and more particularly for the reason which follows, ὁ γὰρ νόμος κ.τ.λ. Compare Gal. iii. 6—22 throughout. For καταργεῖν see note on iii. 3, καταργήσει.

15. ὁ γὰρ νόμος] The article refers to the word νόμου in verse 14. *That* νόμος. *That thing which is so designated, be it what it may, take what instance of it you will.* The thought is worked out with reference to the great instance, the law of Moses, in vii. 7—25. See also Gal. iii. 10—12, ὅσοι γὰρ ἐξ ἔργων νόμου εἰσίν, ὑπὸ κατάραν εἰσίν, γέγραπται γὰρ ὅτι Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει πᾶσιν τοῖς γεγραμμένοις...ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ Θεῷ δῆλον κ.τ.λ.

κατεργάζεται] *Effects, accomplishes, operates.* This compound and strengthened form of ἐργάζομαι occurs no less than 20 times in St Paul's Epistles: elsewhere only in James i. 3, 20 (possibly), and 1 Pet. iv. 3. Compare 2 Cor. vii. 10, θάνατον κατεργάζεται.

οὗ δὲ οὐκ] *And where there is not,* &c. *There can be no breach of a law which exists not. The absence of law is the absence of transgression. The entrance of law (in the case of a fallen being) is the entrance of transgression.*

16. διὰ τοῦτο] *Since this is so—since law brings with it not merit and reward, but only transgression and wrath—since any footing of work and desert would have made the promise a nullity and a mockery—therefore,* &c.

ἐκ πίστεως] Understand ἐστίν. *It (the thing in question) is out of (springs from, depends upon) faith.* Gal. iii. 22, ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν.

ἵνα] Understand ᾖ. *That it (the thing in question) may be according to (on a principle of) grace:* not of right, or of merit, but of spontaneous favour.

εἰς τὸ εἶναι] Compare verse 11, εἰς τὸ εἶναι αὐτὸν πατέρα πάντων κ.τ.λ. *The promise is altogether independent of the conditions of any particular law. It is made to depend entirely upon faith and grace. Thus it is secured not to one race only,*

ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ, 17 ὅς ἐστιν πατὴρ πάντων ἡμῶν, καθὼς γέγραπται ὅτι πατέρα πολλῶν ἐθνῶν τέθεικά σε, κατέναντι οὗ ἐπίστευσεν Θεοῦ, τοῦ ζωοποιοῦντος τοὺς

but to all who show themselves to be of the family of Abraham by resembling Abraham in his faith.

βεβαίαν] The adjective βέβαιος (from the root βάω, βαίνω, and so *firm to the tread*, βέβαιος ὥστ' ἐπελθεῖν, Thuc. iii. 23), *stedfast*, is used by St Paul only here and in 2 Cor. i. 6, καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν.

παντὶ τῷ σπέρματι] Jewish and Gentile alike. There is the same emphasis in the words at the end of the verse, πάντων ἡμῶν.

τῷ ἐκ τοῦ νόμου] Compare verse 12, οὐκ ἐκ περιτομῆς μόνον. In both places the addition of μόνον shows that no reproach is involved. It is not *those who depend upon the Law for salvation*, but *those who belong to the Law as their Dispensation.*

17. καθὼς—σε] These words are parenthetical; added in confirmation of the expression πατὴρ ἡμῶν.

γέγραπται] Gen. xvii. 5, LXX.

κατέναντι] Exod. xxxii. 11, LXX. καὶ ἐδεήθη Μωϋσῆς κατέναντι Κυρίου τοῦ Θεοῦ αὐτοῦ. Psalm v. 6, LXX. κατέναντι τῶν ὀφθαλμῶν σου. Lam. iii. 35, κατέναντι προσώπου ὑψίστου. This is the only place in the New Testament, where κατέναντι is used in the solemn figurative sense, with the name of *God* following it. See Mark xi. 2. xiii. 3. Luke xix. 30.

κατέναντι οὗ] *Abraham is the father of all the faithful—however far removed from him in time—in the regard of that God who includes all generations in one view,* (1) *the dead as still living, and* (2) *the unborn as already existing. In God's sight Abraham still lives: in God's sight we were already in existence when He spake to Abraham.* Compare 2 Pet. iii. 8, παρὰ Κυρίῳ...χίλια ἔτη ὡς ἡμέρα μία.

οὗ] For ἐκείνου ᾧ.

τοῦ ζωοποιοῦντος τοὺς νεκρούς] This is the first point: *Abraham still is, for he shall rise again.* Compare Matt. xxii. 31, 32, οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ λέγοντος, Ἐγώ εἰμι ὁ Θεὸς Ἀβραὰμ...οὐκ ἔστιν ὁ Θεὸς νεκρῶν ἀλλὰ ζώντων. Luke xx. 38, πάντες γὰρ αὐτῷ ζῶσιν. The

νεκροὺς καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα· ὃς 18
παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν, εἰς τὸ γενέ-
σθαι αὐτὸν πατέρα πολλῶν ἐθνῶν, κατὰ τὸ εἰρη-

present participle (*τοῦ ζωοποιοῦντος*) expresses that it is an *attribute* of God to raise the dead. See 2 Kings v. 7, LXX. *ὁ Θεὸς ἐγὼ τοῦ θανατῶσαι καὶ ζωοποιῆσαι*; Neh. ix. 6, *καὶ σὺ ζωοποιεῖς τὰ πάντα*. John v. 21, *ὁ Πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ*. In 1 Tim. vi. 13, the right reading is *ζωογονοῦντος*, which by a comparison of passages in the Septuagint appears to have the somewhat unexpected sense of *preserving alive*, rather than that of *quickening*.

καὶ καλοῦντος] The second point: *We were already in existence, in God's sight, when He gave the promise to Abraham.* For *καλεῖν*, in the sense of *designating, describing, speaking of*, compare 1 Pet. iii. 6, *κύριον αὐτὸν καλοῦσα*.

τὰ μὴ ὄντα] *Those things which are not in being:* here, *future generations* (*the children which were yet unborn*, Psalm lxxviii. 6). A different application of the phrase is made in 1 Cor. i. 28, *τὰ ἀγενῆ...τὰ ἐξουθενημένα...τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ*.

18—22. *ὃς παρ' ἐλπίδα*] An illustration, in detail, of the nature and working of true faith.

18. *παρ' ἐλπίδα*] *Beyond hope.* See note on i. 25, *παρά*.

ἐπ' ἐλπίδι] From the literal sense of *upon* (as in Matt. xiv. 8, 11, *δός μοι, φησίν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ...καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι*. xvi. 18, *ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν*. Mark vi. 39, 55, *ἀνακλῖναι πάντας σ. σ. ἐπὶ τῷ χλωρῷ χόρτῳ...ἐπὶ τοῖς κραβάττοις τοὺς κακῶς ἔχοντας περιφέρειν*. Acts xxvii. 44, *οὓς μὲν ἐπὶ σανίσιν*. Rev. xxi. 5, *ὁ καθήμενος ἐπὶ τῷ θρόνῳ*) comes that of *on the ground* (or *strength*) *of*; as here, and v. 2, *καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ Θεοῦ*. Acts ii. 26 (from Psalm xvi. 9, LXX.) *ἡ σάρξ μου κατασκηνώσει ἐπ' ἐλπίδι*. 1 Cor. ix. 10, *ὀφείλει ἐπ' ἐλπίδι ὁ ἀροτριῶν ἀροτριᾶν, καὶ ὁ ἀλοῶν κ.τ.λ.* Tit. i. 2, *ἐπ' ἐλπίδι ζωῆς αἰωνίου*.

εἰς τὸ γενέσθαι] *Unto his having become* (*to the end that he might become*, by one decisive act) &c. For the construction see i. 11, 20. iii. 26. iv. 11, 16. vii. 4, 5. viii. 29. xi. 11.

τὸ εἰρημένον] *That which has been said.* So Luke ii. 24. Acts ii. 16. xiii. 40. The perfect tense expresses the *permanence of the Scripture record.* So, for example, Heb. i. 13, *πρὸς τίνα*

19 μένον, Οὕτως ἔσται τὸ σπέρμα σου. καὶ μὴ ἀσθενήσας τῇ πίστει κατενόησεν τὸ ἑαυτοῦ σῶμα νενεκρωμένον, ἑκατονταετής που ὑπάρ-

19. *Or* οὐ κατεν. *Or* ἤδη νενεκρ.

δὲ τῶν ἀγγέλων εἴρηκέν ποτε κ.τ.λ. iv. 3, καθὼς εἴρηκεν, ὡς ὤμοσα κ.τ.λ. vii. 6, 9, δεδεκάτωκεν...εὐλόγηκεν...δεδεκάτωται κ.τ.λ. viii. 5, καθὼς κεχρημάτισται Μωυσῆς. x. 9, τότε εἴρηκεν, Ἰδοὺ ἥκω. xi. 5, 17, 28, μεμαρτύρηται εὐηρεστηκέναι τῷ Θεῷ...προσενήνοχεν Ἀβραὰμ τὸν Ἰσαάκ...πεποίηκεν τὸ πάσχα. xii. 26, ἐπήγγελται λέγων. xiii. 5, αὐτὸς γὰρ εἴρηκεν, οὐ μή σε ἀνῶ κ.τ.λ.

οὕτως ἔσται] Gen. xv. 5, LXX. ἀρίθμησον τοὺς ἀστέρας, εἰ δυνήσῃ ἐξαριθμῆσαι αὐτούς· καὶ εἶπεν, Οὕτως ἔσται τὸ σπέρμα σου.

19. καὶ μὴ ἀσθενήσας] *And because he was not weak.* For this sense of μή with the participle seè note on ii. 14, μὴ ἔχοντες.

ἀσθενήσας τῇ πίστει] The *dative* expresses *in point of, in the matter of:* as, for example, in xii. 10—12, τῇ φιλαδελφίᾳ ...τῇ τιμῇ...τῇ σπουδῇ...τῷ πνεύματι...τῇ θλίψει κ.τ.λ. Phil. iii. 5, περιτομῇ ὀκταήμερος. The *article* refers to ἐπίστευσεν in verse 18: *in the matter of that faith of his.* For the *phrase* compare xiv. 1, τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε κ.τ.λ.

κατενόησεν] The common reading is οὐ κατενόησεν. *He regarded not, took no account of* as any impediment to the fulfilment of the promise. On the other hand, the omission of οὐ is strongly supported, and on closer examination has much to recommend it. *He took notice of, marked, gave full weight to, the natural impossibility; yet he staggered not at God's promise.* A classical writer would have added μέν after κατενόησεν. *He observed indeed ...yet doubted not:* or *though he observed... yet he doubted not.* And so in vi. 17, χάρις δὲ τῷ Θεῷ ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας ὑπηκούσατε δὲ ἐκ καρδίας κ.τ.λ. (see note there). For κατανοεῖν compare Matt. vii. 3. Luke vi. 41, xii. 24, 27. xx. 23. Acts vii. 31, 32. xi. 6. xxvii. 39. Heb. iii. 1. x. 24. James i. 23, 24.

νενεκρωμένον] Heb. xi. 12, ἀφ' ἑνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένου κ.τ.λ.

ἑκατονταετής που] Gen. xvii. 17, LXX. καὶ εἶπεν ἐν τῇ διανοίᾳ αὐτοῦ, λέγων, Εἰ τῷ ἑκατονταετεῖ γενήσεται υἱός; The addition of που qualifies the exactness of the preceding numeral: *about.*

ὑπάρχων] *Being already.*

χων, καὶ τὴν νέκρωσιν τῆς μήτρας Σάρρας, εἰς δὲ 20 *τὴν ἐπαγγελίαν τοῦ Θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ, ἀλλὰ ἐνεδυναμώθη τῇ πίστει, δοὺς δόξαν τῷ Θεῷ,*

The verb ὑπάρχειν is distinguished alike from εἶναι and γίγνεσθαι, as the notion of *subsistence* from that of *existence* and of *becoming*. Sometimes the distinction is of doctrinal importance; as in Phil. ii. 6, 7, ὃς ἐν μορφῇ Θεοῦ ὑπάρχων οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ, ἀλλὰ ἑαυτὸν ἐκένωσεν...ἐν ὁμοιώματι ἀνθρώπων γενόμενος.

νέκρωσιν] 2 Cor. iv. 10.

20. διεκρίθη] In the active voice διακρίνειν means *to discriminate, distinguish, discern, decide, judge*. Thus Job xxiii. 10, LXX. διέκρινέ με ὥσπερ χρυσίον. Psalm l. 4, τοῦ διακρῖναι τὸν λαὸν αὐτοῦ. Ezek. xxxiv. 17, ἰδοὺ ἐγὼ διακρίνω ἀνὰ μέσον προβάτου καὶ προβάτου. Matt. xvi. 3, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν. Acts xv. 9, οὐθὲν διέκρινεν (*put no difference*) μεταξὺ ἡμῶν τε καὶ αὐτῶν. 1 Cor. iv. 7, τίς γάρ σε διακρίνει; (*who distinguishes thee, makes thee to differ?*) vi. 5, ὃς δυνήσεται διακρῖναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ. xi. 29, 31, μὴ διακρίνων (*discerning*) τὸ σῶμα...εἰ δὲ ἑαυτοὺς διεκρίνομεν (*judged*) κ.τ.λ. xiv. 29, καὶ οἱ ἄλλοι διακρινέτωσαν. Hence διακρίνεσθαι (absolutely, or with τινί or πρός τινα) is (1) *to get* (or *seek*) *a decision, to enter into judgment, to go to law, to dispute;* Jer. xv. 10, LXX. ἄνδρα δικαζόμενον καὶ διακρινόμενον πάσῃ τῇ γῇ. Ezek. xx. 35, 36, καὶ διακριθήσομαι πρὸς ὑμᾶς ἐκεῖ... ὃν τρόπον διεκρίθην πρὸς τοὺς πατέρας ὑμῶν ἐν τῇ ἐρήμῳ. Acts xi. 2, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς. James ii. 4, οὐ διεκρίθητε (*became litigants* or *partisans*) ἐν ἑαυτοῖς κ.τ.λ. Jude 9, 22, τῷ διαβόλῳ διακρινόμενος ...καὶ οὓς μὲν ἐλέγχετε διακρινομένους (*in their contentious disputings*): (2) *to dispute with oneself, to doubt;* as here, and xiv. 23, ὁ δὲ διακρινόμενος ἐὰν φάγῃ κατακέκριται. Matt. xxi. 21, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε. Mark xi. 23, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ. Acts x. 20, πορεύου σὺν αὐτοῖς μηδὲν διακρινόμενος. James i. 6, αἰτείτω δὲ ἐν πίστει μηδὲν διακρινόμενος· ὁ γὰρ διακρινόμενος κ.τ.λ. Here εἰς is added: *he doubted not as to, with regard to.*

τῇ ἀπιστίᾳ] *By* (*reason of*) *that unbelief* which the circumstances might naturally have suggested. For the dative, see xi. 20, 30, 31, τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἕστηκας...ἠλεήθετε τῇ τούτων ἀπειθείᾳ ...τῷ ὑμετέρῳ ἐλέει ἵνα καὶ αὐτοὶ ἐλεηθῶσιν.

ἐνεδυναμώθη] The verb ἐνδυναμοῦν, *to endue* (*invest, en-*

21 καὶ πληροφορηθεὶς ὅτι ὃ ἐπήγγελται δυνατός

21. *Or omit the former* καί.

velope) *with strength* (like the English *to enable, empower, embolden*, &c.), occurs also in Psalm lii. 9, LXX. καὶ ἐνεδυναμώθη ἐπὶ τῇ ματαιότητι αὐτοῦ. Acts ix. 22, Σαῦλος δὲ μᾶλλον ἐνεδυναμοῦτο. Eph. vi. 10, ἐνδυναμοῦσθε ἐν Κυρίῳ. Phil. iv. 13, πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με. 1 Tim. i. 12, χάριν ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ. 2 Tim. ii. 1, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ. iv. 17, ὁ δὲ Κύριός μοι παρέστη καὶ ἐνεδυνάμωσέν με. Heb. xi. 34, ἐνεδυναμώθησαν [*or* ἐδυναμώθησαν] ἀπὸ ἀσθενείας. The simple form δυναμοῦν is found in Psalm lxviii. 29, LXX. δυνάμωσον, ὁ Θεός, τοῦτο ὃ κατηρτίσω ἐν ἡμῖν. Eccles. x. 10. Dan. ix. 27. Col. i. 11, ἐν πάσῃ δυνάμει δυναμούμενοι κ.τ.λ.

τῇ πίστει] In direct contrast with τῇ ἀπιστίᾳ above. *Instead of doubting by* (*reason of*) *that unbelief* which might have seemed reasonable, *he was endued with strength by* (*virtue of*) *that faith* which was actually his. The *dative*, in either instance, is that of *agency* or *instrumentality*.

δοὺς δόξαν] For δόξα see notes on i. 21, 23, ἐδόξασαν, δόξαν. *The glory of God* is *the manifested perfection, the revealed character, the sum of the true attributes or characteristics of God*. See, for example, John i. 14, ἐθεασάμεθα τὴν δόξαν αὐτοῦ. ii. 11, ἐφανέρωσεν τὴν δόξαν αὐτοῦ. Hence δόξαν διδόναι τῷ Θεῷ is *to give* (*assign, ascribe*) *to God His true character*, in whatever point, whether power, holiness, mercy, truth, &c. Thus, for example, Josh. vii. 19, LXX. υἱέ μου, δὸς δὴ δόξαν σήμερον τῷ Κυρίῳ Θεῷ Ἰσραήλ, καὶ δὸς αὐτῷ τὴν ἐξομολόγησιν. 1 Chron. xvi. 29, δότε τῷ Κυρίῳ δόξαν ὀνόματος αὐτοῦ. Isai. xlii. 8, ἐγὼ Κύριος ὁ Θεός, τοῦτό μού ἐστι τὸ ὄνομα, τὴν δόξαν μου ἑτέρῳ οὐ δώσω κ.τ.λ. Luke xvii. 18, οὐχ εὑρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ Θεῷ. John ix. 24, δὸς δόξαν τῷ Θεῷ. Acts xii. 23, ἀνθ' ὧν οὐκ ἔδωκεν τὴν δόξαν τῷ Θεῷ. Rev. iv. 9. xi. 13. xiv. 7. xvi. 9. xix. 7. The *aorist* (δούς) here seems to express that, at the moment of hearing the promise, Abraham *by a single act of the mind* ascribed to God His true character as a God of power and a God of truth, and believed His word accordingly.

21. πληροφορηθείς] The original meaning of πληροφορεῖν is *to bring full, to fill the measure of*: hence, in various uses, *to fulfil, complete*, or *satisfy*. For example (1) of *things*: Luke

ἐστιν καὶ ποιῆσαι. διὸ ἐλογίσθη αὐτῷ εἰς 22
δικαιοσύνην. οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον ὅτι 23

22. *Or* διὸ καὶ ἐλ.

i. 1, περὶ τῶν πεπληροφορημένων (*fully assured, satisfactorily proved*) ἐν ἡμῖν πραγμάτων. 2 Tim. iv. 5, 17, τὴν διακονίαν σου πληροφόρησον...ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ. (2) Of *persons:* as here, and xiv. 5, ἕκαστος ἐν τῷ ἰδίῳ νοὶ πληροφορείσθω. Col. iv. 12, τέλειοι καὶ πεπληροφορημένοι (*satisfied, assured, fully convinced*) ἐν παντὶ θελήματι τοῦ Θεοῦ. Thus too in Eccles. viii. 11, LXX. διὰ τοῦτο ἐπληροφορήθη καρδία υἱῶν τοῦ ἀνθρώπου ἐν αὐτοῖς τοῦ ποιῆσαι τὸ πονηρόν. The substantive πληροφορία, *satisfaction, fulness of assurance,* occurs in Col. ii. 2, πᾶν τὸ πλοῦτος τῆς πληροφορίας τῆς συνέσεως. 1 Thess. i. 5, πληροφορίᾳ πολλῇ. Heb. vi. 11, πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους. x. 22, ἐν πληροφορίᾳ πίστεως.

ἐπήγγελται] The active voice of ἐπαγγέλλειν is not used either in the Septuagint or New Testament. But the middle voice is found in two of its chief classical uses. Thus (1) *to promise:* Esth. iv. 7, ὑπέδειξεν αὐτῷ τὸ γεγονὸς καὶ τὴν ἐπαγγελίαν ἣν ἐπηγγείλατο Ἀμὰν τῷ βασιλεῖ. Ecclus. xx. 23, ἔστι χάριν αἰσχύνης ἐπαγγελλόμενος φίλῳ. 2 Macc. iv. 27, τῶν δὲ ἐπηγγελμένων τῷ βασιλεῖ χρημάτων κ.τ.λ. Mark xiv. 11. Acts vii. 5. Gal. iii. 19, ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται (probably passive, in sense as well as form, as in the passage quoted above from 2 Macc. iv. 27). Tit. i. 2, ζωῆς αἰωνίου ἣν ἐπηγγείλατο ὁ ἀψευδὴς Θεός. Heb. vi. 13, τῷ γὰρ Ἀβραὰμ ἐπαγγειλάμενος ὁ Θεός. x. 23, πιστὸς γὰρ ὁ ἐπαγγειλάμενος. xi. 11. xii. 26, νῦν δὲ ἐπήγγελται λέγων κ.τ.λ. James i. 12. ii. 5. 2 Pet. ii. 19. 1 John ii. 25, αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον. (2) *To profess:* 1 Tim. ii. 10, ὃ πρέπει γυναιξὶν ἐπαγγελλομέναις θεοσέβειαν. vi. 21, τῆς ψευδωνύμου γνώσεως ἥν τινες ἐπαγγελλόμενοι κ.τ.λ.

δυνατός ἐστιν] Num. xxii. 38, LXX. Dan. iii. 17, ἔστι γὰρ ὁ Θεὸς ἡμῶν...δυνατὸς ἐξελέσθαι ἡμᾶς ἐκ τῆς καμίνου. xi. 23, δυνατὸς γάρ ἐστιν ὁ Θεὸς πάλιν ἐγκεντρίσαι αὐτούς. 2 Tim. i. 12, δυνατός ἐστιν τὴν παραθήκην μου φυλάξαι. Heb. xi. 19, καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ Θεός.

22. διό] *Because he thus believed. Because his faith was thus genuine and thus prevailing.*

23. οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον] Thus xv. 4, ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν δι-

24 ἐλογίσθη αὐτῷ, ἀλλὰ καὶ δι' ἡμᾶς, οἷς μέλλει λογίζεσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα
25 Ἰησοῦν τὸν κύριον ἡμῶν ἐκ νεκρῶν, ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν.

δασκαλίαν ἐγράφη κ.τ.λ. 1 Cor. ix. 10, ἢ δι' ἡμᾶς πάντως λέγει; δι' ἡμᾶς γὰρ ἐγράφη. x. 11, ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν.

24. λογίζεσθαι] Passive, as in verses 4 and 5, and ix. 8.

ἐπὶ τὸν ἐγείραντα] The central object of faith is the resurrection of Christ. See x. 9, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ Θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν. 1 Pet. i. 21, τοὺς δι' αὐτοῦ πιστοὺς εἰς Θεὸν τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεόν.

25. παρεδόθη] Isai. liii. 12, LXX. καὶ αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκε, καὶ διὰ τὰς ἀνομίας αὐτῶν παρεδόθη. The word expresses that abandonment of self-will and self-management which is involved in submission to suffering and death at the hands of another. *Was surrendered* or *given over*. Sometimes it is used of the *human* agents in the death of Christ: whether *generally* (as here, and in Matt. xvii. 22, μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων): or *specially*, as (1) of Judas (Matt. x. 4, Ἰούδας Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν), or (2) of the chief priests (Mark xv. 1, οἱ ἀρχιερεῖς...δήσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκαν Πιλάτῳ), or (3) of the Jewish nation (Acts iii. 13, ὃν ὑμεῖς μὲν παρεδώκατε), or (4) of Pilate (Matt. xxvii. 26, τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ). Sometimes it is made the *Divine* act: whether (1) of the Father (viii. 32, ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, ἀλλὰ ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν), or (2) of the Son Himself (Gal. ii. 20, τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ. Eph. v. 2, 25, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ὑμᾶς καὶ παρέδωκεν ἑαυτὸν ... καθὼς καὶ ὁ Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς).

διὰ τὰ...διὰ τήν] *For the sake of*, in either case. The *sense* suggests the necessary modifications: *for the sake of, (to take away) our offences; for the sake of (to secure) our justification.* Compare xiii. 5, οὐ μόνον διὰ (*for the sake of, to avoid*) τὴν ὀργήν, ἀλλὰ καὶ διὰ (*for the sake of, to clear*) τὴν

Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχωμεν V. 1
πρὸς τὸν Θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χρι-

v. 1. *Or* ἔχομεν.

συνείδησιν. See note on ii. 27, διὰ γράμματος.

ἠγέρθη διὰ τήν] 1 Cor. xv. 17, εἰ δὲ Χριστὸς οὐκ ἐγήγερται... ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν. The resurrection of Christ was essential (1) to the vindication of His veracity; Matt. xx. 19, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται [or ἀναστήσεται]· (2) to the Divine attestation of His Messiahship; Acts xiii. 30, ὁ δὲ Θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν· (3) to His power to save; John xiv. 19, ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσετε. *A dead Saviour is none.* Rev. i. 18, καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρός, καὶ ἰδοὺ ζῶν εἰμὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ ἔχω τὰς κλεῖς τοῦ θανάτου καὶ τοῦ ᾅδου.

δικαίωσιν] This verbal substantive, *justification, the act of absolving, acquitting,* or *clearing from guilt,* occurs only here and in v. 18, εἰς δικαίωσιν ζωῆς. See notes on i. 17, δικαιοσύνη γὰρ Θεοῦ, and ii. 13, δικαιωθήσονται.

V. 1, &c. Δικαιωθέντες οὖν] Consequences of Christ's redemption to those who believe. *Faith, the realizing apprehension of Christ's work for us, introduces us into a state of acceptance, of which the immediate result should be peace with God, and a joyful hope; hope even amidst afflictions, knowing their salutary effects: hope founded on the knowledge of God's love as shown in Christ's death for sinners.*

1. ἐκ πίστεως εἰρήνην] Mark v. 34, ἡ πίστις σου σέσωκέν σε· ὕπαγε εἰς εἰρήνην. John xiv. 27, εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν. xvi. 33, ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. As the consciousness of unforgiven sins causes a feeling of estrangement from God, and even of enmity towards Him whom they have injured (Col. i. 21, καὶ ὑμᾶς ποτὲ ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς κ.τ.λ.), so the conviction of their free forgiveness removes that enmity (Col. i. 20, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ). See note on i. 7, εἰρήνη.

ἔχωμεν] Heb. xii. 28, ἔχωμεν χάριν, δι' ἧς λατρεύωμεν εὐαρέστως τῷ Θεῷ (where there is the same variety of reading). If ἔχομεν, it is, *God has given us peace:* if ἔχωμεν, *Let us keep and use it.*

πρὸς τὸν Θεόν] The converse and correlative of that εἰρήνη ἀπὸ Θεοῦ (or παρὰ Θεοῦ, 2 John 3) which is St Paul's salutation in every Epistle. See i. 7. 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 3. Eph.

2 στοῦ, δι' οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν τῇ πίστει εἰς τὴν χάριν ταύτην ἐν ᾗ ἑστήκα-

2. *Or omit τῇ πίστει.*

i. 2. Phil. i. 2. Col. i. 2. 1 Thess. i. 1. 2 Thess. i. 2. 1 Tim. i. 2. 2 Tim. i. 2. Tit. i. 4. Philem. 3.

2. *τὴν προσαγωγήν*] The article expresses *our introduction; that introduction which is of course ours as Christians.* The word *προσαγωγή* occurs in the same sense in Eph. ii. 18, δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφότεροι ἐν ἑνὶ πνεύματι πρὸς τὸν Πατέρα. iii. 12, ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ τὴν προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ. It is especially applied to the introduction of a subject into the presence of a sovereign, or a worshipper into the presence of the object of worship. The verb *προσάγειν* has the same solemn use in many passages of the Septuagint: for example, Gen. xlviii. 9, *προσάγαγέ μοι αὐτούς, ἵνα εὐλογήσω αὐτούς.* Exod. xix. 4, *καὶ προσηγαγόμην ὑμᾶς πρὸς ἐμαυτόν.* xxi. 6, *προσάξει αὐτὸν ὁ κύριος αὐτοῦ πρὸς τὸ κριτήριον τοῦ Θεοῦ κ.τ.λ.* xxix. 4, *Ἀαρὼν καὶ τοὺς υἱοὺς αὐτοῦ προσάξεις ἐπὶ τὰς θύρας τῆς σκηνῆς κ.τ.λ.* Num. xvi. 9, *προσηγάγετο ὑμᾶς πρὸς ἑαυτὸν εἰς τὸ λειτουργεῖν τὰς λειτουργίας τῆς σκηνῆς Κυρίου κ.τ.λ.* Compare Luke ix. 41, *προσάγαγε ὧδε τὸν υἱόν σου.* 1 Pet. iii. 18, *περὶ ἁμαρτιῶν ἔπαθεν* [or *ἀπέθανεν*]*...ἵνα ἡμᾶς προσαγάγῃ τῷ Θεῷ.*

ἐσχήκαμεν] The perfect marks the *permanence* of the benefit. *We have had.* The form *ἔσχηκα* occurs also in 2 Cor. i. 9. ii. 13. vii. 5 (probably).

τῇ πίστει] *By (virtue of) that faith:* referring to *πίστεως* in verse 1.

τὴν χάριν ταύτην ἐν ᾗ] *This (state of) free favour, gratuitous acceptance, in which,* &c. The same representation of *χάρις* under the figure of *a place of safety,* into which a Christian man enters, in which he abides, and out of which he must take heed lest he fall, is found, for example, in Gal. v. 4, *τῆς χάριτος ἐξεπέσατε.* 1 Pet. v. 12, *ταύτην εἶναι ἀληθῆ χάριν τοῦ Θεοῦ, εἰς ἣν στῆτε.*

ἐν ᾗ ἑστήκαμεν] John viii. 44, *ἐν τῇ ἀληθείᾳ οὐχ ἕστηκεν.* 1 Cor. xv. 1, *τὸ εὐαγγέλιον...ἐν ᾧ καὶ ἑστήκατε.* For *ἕστηκα,* in the sense of *stedfast standing,* compare also xi. 20, *σὺ δὲ τῇ πίστει ἕστηκας.* 1 Cor. vii. 37, *ὃς δὲ ἕστηκεν ἐν τῇ καρδίᾳ.* x. 12, *ὁ δοκῶν ἑστάναι βλεπέτω μὴ πέσῃ.* 2 Tim. ii. 19, *ὁ μέντοι στερεὸς θεμέλιος τοῦ Θεοῦ ἕστηκεν.*

μεν, καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ Θεοῦ. οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν ταῖς 3 θλίψεσιν· εἰδότες ὅτι ἡ θλῖψις ὑπομονὴν κατερ-

3. *Or* καυχώμεθα.

ἐπ' ἐλπίδι] *On* (*the ground* or *strength of*) *a hope.* See note on iv. 18, ἐπ' ἐλπίδι.

τῆς δόξης τοῦ Θεοῦ] *That future state of manifested perfection which God has promised.* See note on iii. 23, τῆς δόξης.

3. οὐ μόνον δέ, ἀλλὰ καί] *And not only so,* not only do we exult in hope of the future glory, *but also,* &c. This elliptical phrase seems to be peculiar to St Paul. See verse 11. Also viii. 23. ix. 10. 2 Cor. viii. 19.

καυχώμενοι] If this, and not καυχώμεθα, be the true reading, the explanation must be (as so often) that the sentence, which begins as if a principal verb were to follow, is broken by a succession of confirmatory or interpretative clauses, and not resumed. Compare verse 11, and ix. 10. There is a singular multiplication of like examples in 2 Cor. viii. 19—24. The habit of writing by an amanuensis sufficiently accounts for all such breaches of construction. When St Paul has dictated the words, *glorying in our tribulations,* he feels that the paradox wants illustration: he adds reasons: *knowing that that tribulation works patience, and that patience experience,* &c. &c. The thread of the original sentence is broken, and when he resumes, it is in an altered form.

καυχώμενοι ἐν] Compare ii. 17, 23, καυχᾶσθαι ἐν Θεῷ...ἐν νόμῳ καυχᾶσαι. 1 Cor. i. 31. iii. 21. 2 Cor. v. 12. xi. 12. xii. 9, ἥδιστα οὖν μᾶλλον καυχήσομαι ἐν ταῖς ἀσθενείαις. Gal. vi. 13, 14. Phil. iii. 3. James i. 9. iv. 16. Sometimes we find καυχᾶσθαι followed by ὑπέρ, εἰς, a simple accusative, or ὡς with a participle.

ταῖς θλίψεσιν] *Those tribulations which of course we meet with; our tribulations.*

ἡ θλῖψις] *That* (or *such*) *tribulation.* And so throughout the clauses which follow. The new word is introduced without the article, and then taken up again with it. Thus ὑπομονήν...ἡ δὲ ὑπομονή...δοκιμήν, ἡ δὲ δοκιμή... ἐλπίδα, ἡ δὲ ἐλπὶς κ.τ.λ. Compare James i. 3, 4, τὸ δοκίμιον ὑμῶν...κατεργάζεται ὑπομονήν· ἡ δὲ ὑπομονὴ κ.τ.λ.

ὑπομονήν] From the literal sense of *abiding under, patient endurance of* (as in 2 Cor. i. 6, ἐν ὑπομονῇ τῶν αὐτῶν παθημά-

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4 γάζεται, ἡ δὲ ὑπομονὴ δοκιμήν, ἡ δὲ δοκιμὴ
5 ἐλπίδα· ἡ δὲ ἐλπὶς οὐ καταισχύνει, ὅτι ἡ ἀγάπη

των), comes that of *submissive waiting, patience*, as a disposition or temper of the soul: first (perhaps) in Psalm ix. 18, LXX. ἡ ὑπομονὴ τῶν πενήτων οὐκ ἀπολεῖται εἰς τέλος. Luke viii. 15, καρποφοροῦσιν ἐν ὑπομονῇ. xxi. 19, ἐν τῇ ὑπομονῇ ὑμῶν κτήσεσθε τὰς ψυχὰς ὑμῶν. 1 Tim. vi. 11, πίστιν, ἀγάπην, ὑπομονήν, πραϋπάθειαν. 2 Tim. iii. 10. Tit. ii. 2. Heb. x. 36. xii. 1. James i. 3. 2 Pet. i. 6. Sometimes ὑπομονή is *the object of patience*; as in Psalm xxxix. 7, LXX. καὶ νῦν τίς ἡ ὑπομονή μου; οὐχὶ ὁ Κύριος; Sometimes it has a genitive of *the thing persisted in* (as in ii. 7, καθ' ὑπομονὴν ἔργου ἀγαθοῦ), *the animating motive* (as in 1 Thess. i. 3, τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ κυρίου ἡμῶν), or *the inspiring Person* (as in 2 Thess. iii. 5, εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ. Rev. iii. 10, τὸν λόγον τῆς ὑπομονῆς μου).

4. δοκιμήν] See note on i. 28, ἐδοκίμασαν. The usual sense of δοκιμή, *a trial* or *proof*, is here modified into that of the *result* of such a process; *a tried and proved character, tested worth, the state or disposition of the* δόκιμος, that is, *of one who has stood trial*. Compare James i. 12, μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν, ὅτι δόκιμος γενόμενος κ.τ.λ. Thus δοκιμή, like δοκιμάζειν, may be said to include the two ideas, *proof* and *approval*. It is used (in Scripture) only by St Paul. Thus 2 Cor. ii. 9, ἵνα γνῶ τὴν δοκιμὴν ὑμῶν. viii. 2, ἐν πολλῇ δοκιμῇ θλίψεως (θλῖψις being the test applied). ix. 13, διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης (the διακονία, or ministration to the poor, being the test or proof). xiii. 3, δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ (genitive of the Person whose presence is to be proved). Phil. ii. 22, τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε κ.τ.λ.

ἡ δὲ δοκιμὴ ἐλπίδα] An unexpected but profoundly true combination. *The Divine discipline of suffering produces in the end a temper not of despondency but of hopefulness in those who are exercised thereby. The valley of Achor for a door of hope* (Hos. ii. 15). *He putteth his mouth in the dust; if so be there may be hope* (Lam. iii. 29).

5. οὐ καταισχύνει] *Puts not to shame; disappoints not.* Compare ix. 33, ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται. Thus Psalm xxii. 5, LXX. ἐπὶ σοὶ ἤλπισαν, καὶ οὐ κατῃσχύνθησαν. xxv. 20, μὴ καταισχυνθείην, ὅτι ἤλπισα ἐπὶ σέ. Jer. ii. 36, ἀπὸ Αἰγύπτου καταισχυνθήσῃ, καθὼς κατῃσχύνθης ἀπὸ Ἀσσούρ. x. 14, κατῃσχύνθη πᾶς χρυσοχόος ἐπὶ τοῖς

τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ

γλυπτοῖς αὐτοῦ. 2 Cor. vii. 14, εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ κατῃσχύνθην. ix. 4, μή πως... καταισχυνθῶμεν...ἐν τῇ ὑποστάσει ταύτῃ. For the present tense see note on ii. 16, κρίνει.

ὅτι ἡ ἀγάπη] *The outpouring of the love of God in our hearts by the Holy Spirit is the proof that our hope will not disappoint us.*

ἡ ἀγάπη τοῦ Θεοῦ] *God's love* (1 John iv. 16, τὴν ἀγάπην ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν). Compare viii. 39, χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ. 2 Cor. xiii. 13, ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ Θεοῦ. The *outpouring* spoken of is the communication of a full and deep *sense* of that Divine love, so as to awaken a response of love in us (1 John iv. 19, ἡμεῖς ἀγαπῶμεν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς).

ἐκκέχυται] The exact form is found (in Scripture) only here and in Acts x. 45, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου πνεύματος ἐκκέχυται. But the verb is of frequent use; both *literally*, with ὕδωρ, αἷμα, οἶνον, &c. and *figuratively*, with ὀργήν, θυμόν, ψυχήν, καρδίαν, δέησιν, &c. and especially in connexion (as here) with the gift of the Holy Spirit. Joel ii. 28, 29, LXX. ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα κ.τ.λ. Zech. xii. 10, καὶ ἐκχεῶ ἐπὶ τὸν οἶκον Δαυὶδ...πνεῦμα χάριτος καὶ οἰκτιρμοῦ. Acts ii. 17, 18, 33. Tit. iii. 5, 6, καὶ ἀνακαινώσεως πνεύματος ἁγίου, οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως κ.τ.λ.

ἐκκέχυται ἐν] The commoner combination is with ἐπί, εἰς, or πρός. But the object here is to mark the *internal* character of the act. *Has been outpoured within (inside) our hearts.*

διὰ πνεύματος ἁγίου] A careful comparison of passages seems to show that the absence of the article with πνεῦμα (as here, πνεῦμα ἅγιον) marks the sense of *communication*; its presence that of *personality*. The one is *a communication (gift, agency, operation, &c.) of the Holy Spirit*: the other is *the Holy Spirit Himself, the Divine Person* so designated. Compare Acts xix. 2 and 6. The question put to the disciples is, εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; They answer, ἀλλ' οὐδ' εἰ πνεῦμα ἅγιον ἔστιν ἠκούσαμεν (compare John vii. 39, οὔπω γὰρ ἦν πνεῦμα). *Did ye receive a Holy Spirit on becoming believers? Nay, we did not hear at that time even whether there is a Holy Spirit (whether, that is, the great promise of the outpouring of the Holy Spirit upon the Church of the Messiah is yet fulfilled).* And then, ἐπιθέντος αὐτοῖς τοῦ Παύλου χεῖρας ἦλθεν τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς. The *coming* of τὸ πνεῦμα τὸ ἅγιον is briefly

6 πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν. ἔτι γὰρ Χριστὸς ὄντων ἡμῶν ἀσθενῶν ἔτι κατὰ καιρὸν

6. Or εἴ γε Χρ. Or εἰ γὰρ Χρ.

expressed by the *existence* of *a πνεῦμα ἅγιον*. The latter is the phrase for the *communication*, as the former is for the *Person*. The difference might be illustrated from Rev. i. 4. iii. 1. iv. 5. v. 6, *τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ ἀπεστ. εἰς πᾶσαν τὴν γῆν*. *Each one* of the *seven* Spirits (symbolizing the *diffusion* of the Holy Spirit) is, so to say, *a πνεῦμα ἅγιον*. Viewed in Himself, and in His personal Deity, He is *τὸ πνεῦμα τὸ ἅγιον*.

τοῦ δοθέντος ἡμῖν] *Who was given to us* when we became *Christians*. See Acts xix. 2 (quoted in the last note): also viii. 15. 2 Cor. i. 22, *ὁ καὶ σφραγισάμενος ἡμᾶς καὶ δοὺς τὸν ἀρραβῶνα τοῦ πνεύματος ἐν ταῖς καρδιαις ἡμῶν*. v. 5. Gal. iv. 6. Eph. i. 13. iv. 30.

6. *ἔτι γὰρ Χριστός*] A further proof that the Christian hope will not fail us. *Not only is the love of God poured forth in our hearts: there is this assurance also, as the ground of all else, that Christ, while we were yet sinners, died for us.* The reading is doubtful. (1) If it stand as in the text, the former *ἔτι* (unless we suppose a misplacement first, and then an inadvertent repetition, of *ἔτι*) must be taken as *moreover*: compare Luke xiv. 26, *ἔτι τε καὶ τὴν ἑαυτοῦ ψυχήν*. Acts ii. 26 (from Psalm xvi. 9, LXX.), *ἔτι δὲ καὶ ἡ σάρξ μου κατασκηνώσει ἐπ' ἐλπίδι*. xxi. 28, *ἔτι τε καὶ Ἕλληνας εἰσήγαγεν εἰς τὸ ἱερόν*. Heb. xi. 32, *καὶ τί ἔτι λέγω*; (2) If *εἴ γε* be the reading, the sense is, *If at least, so surely as*: a phrase used of things not doubtful, as in Eph. iii. 2, *εἴ γε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ Θεοῦ*. iv. 21, *εἴ γε αὐτὸν ἠκούσατε κ.τ.λ.* (3) If *εἰ γάρ*, the sentence is interrupted by verses 7 and 8, and resumed (with *οὖν*) in verse 9.

ἀσθενῶν] *Powerless* to obey or to please God. Matt. xxvi. 41, *ἡ δὲ σὰρξ ἀσθενής*. Mark xiv. 38. Compare viii. 3, *τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἠσθένει διὰ τῆς σαρκός, ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας κ.τ.λ.*

κατὰ καιρόν] Gal. iv. 4, *ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου*. Eph. i. 10, *εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν*. 1 Tim. ii. 6, *τὸ μαρτύριον καιροῖς ἰδίοις*. vi. 15, *ἣν καιροῖς ἰδίοις δείξει*. In the works of God there is no precipitancy: all is done in order and with preparation.

ρὸν ὑπὲρ ἀσεβῶν ἀπέθανεν. μόλις γὰρ ὑπὲρ 7
δικαίου τις ἀποθανεῖται· ὑπὲρ γὰρ τοῦ ἀγα-
θοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν· συνίστησιν 8

ὑπὲρ ἀσεβῶν] So in iv. 5, ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ.

7. μόλις γάρ] *I say* ἀσεβῶν. *Mark the word. An amazing proof of love: for*, &c.

ἀποθανεῖται] The future here expresses (as in English) a probable occurrence. Compare Job ii. 4, LXX. πάντα ὅσα ὑπάρχει τῷ ἀνθρώπῳ, δώσει ὑπὲρ τῆς ψυχῆς αὐτοῦ. Prov. xx. 14, πονηρόν, πονηρόν, ἐρεῖ ὁ κτώμενος. Luke xi. 5, τίς ἐξ ὑμῶν ἕξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου κ.τ.λ.

ὑπὲρ γάρ] *I say* μόλις, *for*, &c.

τοῦ ἀγαθοῦ] The article expresses *the man who is good; the man who embodies the character of the good.* Thus, for example, Isai. lvii. 1, LXX. ἴδετε ὡς ὁ δίκαιος ἀπώλετο...καὶ ἄνδρες δίκαιοι αἴρονται...ἀπὸ γὰρ προσώπου ἀδικίας ἦρται ὁ δίκαιος. Matt. xii. 35, ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθά, καὶ ὁ πονηρὸς ἄνθρωπος κ.τ.λ. Luke vi. 45. The term ἀγαθός just thus far differs from δίκαιος above, that it expresses a more attractive side of the character; *good*, benevolent and beneficent, not *righteous* only.

τάχα] This form occurs also (and, as here, with the indicative) in Wisdom xiii. 6, καὶ γὰρ αὐτοὶ τάχα πλανῶνται Θεὸν ζητοῦντες. xiv. 19, ὁ μὲν γὰρ τάχα κρατοῦντι βουλόμενος ἀρέσαι ἐξεβιάσατο κ.τ.λ. Philem. 15, τάχα γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὥραν ἵνα κ.τ.λ.

τολμᾷ] From the primary idea of τόλμα, *hardihood*, the verb τολμᾶν branches into two senses: (1) *to dare, venture, presume*, with an infinitive; or, absolutely, *to be bold* or *confident*; (2) *to bear, submit, endure, deign*, &c. For examples of the former, see Esth. vii. 5, τίς οὗτος ὅστις ἐτόλμησε ποιῆσαι τὸ πρᾶγμα τοῦτο; Judith xiv. 13. 2 Macc. iv. 2. Matt. xxii. 46, οὐδὲ ἐτόλμησέν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι. Mark xii. 34. xv. 43. Luke xx. 40. John xxi. 12. Acts v. 13. vii. 32. 2 Cor. x. 2. xi. 21. Phil. i. 14. Jude 9. In the text the latter is the sense; *bears, submits*, &c. In some passages *either* sense would be admissible; as in xv. 18, οὐ γὰρ τολμήσω [*or* τολμῶ] τι λαλεῖν κ.τ.λ. 1 Cor. vi. 1, τολμᾷ τις ὑμῶν...κρίνεσθαι ἐπὶ τῶν ἀδίκων κ.τ.λ. 2 Cor. x. 12, οὐ γὰρ τολμῶμεν ἐγκρῖναι ἢ συγκρῖναι ἑαυτούς τισιν τῶν ἑαυτοὺς συνιστανόντων.

8. συνίστησιν] *Proves, es-*

δὲ τὴν ἑαυτοῦ ἀγάπην ὁ Θεὸς εἰς ἡμᾶς, ὅτι ἔτι ἁμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν 9 ἀπέθανεν. πολλῷ οὖν μᾶλλον δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ σωθησόμεθα δι' αὐτοῦ ἀπὸ 10 τῆς ὀργῆς. εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν

8. *Or* ἀγ. εἰς ἡμᾶς ὁ Θεός. *Or omit* ὁ Θεός. 9. *Or omit* οὖν.

tablishes, &c. See note on iii. 5, συνίστησιν.

τὴν ἑαυτοῦ ἀγάπην] 1 John iv. 10, ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν Θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν.

9, 10. πολλῷ οὖν μᾶλλον] He who has done the greater will certainly do the less. The *greater* was the sacrifice of the Son of God for sinners: the *less* is the completion of that work by the salvation of those whom that sacrifice has reconciled. Compare viii. 32, ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο....πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται;

9. ἐν τῷ] The preposition expresses the idea of our justification or absolution having been as it were *contained in* the blood, the outpoured life-blood, of Christ.

αἵματι] See note on iii. 25, αἵματι.

σωθησόμεθα] Salvation is spoken of in Scripture as either (1) *past*, (2) *present*, or (3) *future*, according as *redemption*, *grace*, or *glory* is the point in view. Thus (1) viii. 24, τῇ γὰρ ἐλπίδι ἐσώθημεν. Eph. ii. 5, 8, χάριτί ἐστε σεσωσμένοι κ.τ.λ. 2 Tim. i. 9, τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἁγίᾳ. Tit. iii. 5, κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς. (2) Acts ii. 47, ὁ δὲ Κύριος προσετίθει τοὺς σῳζομένους καθ' ἡμέραν τῇ ἐκκλησίᾳ. 1 Cor. i. 18, τοῖς δὲ σῳζομένοις ἡμῖν δύναμις Θεοῦ ἐστίν. xv. 2, δι' οὗ καὶ σώζεσθε. 2 Cor. ii. 15, ἐν τοῖς σῳζομένοις καὶ ἐν τοῖς ἀπολλυμένοις. (3) Matt. x. 22, ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. Rom. xiii. 11, νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία ἢ ὅτε ἐπιστεύσαμεν. Phil. ii. 12, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε. Heb. ix. 28, ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν.

ἀπὸ τῆς ὀργῆς] See 1 Thess. i. 10, Ἰησοῦν τὸν ῥυόμενον ἡμᾶς ἐκ τῆς ὀργῆς τῆς ἐρχομένης. See notes on i. 18, ὀργὴ Θεοῦ. ii. 5, ἡμέρᾳ ὀργῆς. iii. 5, ὁ ἐπιφέρων τὴν ὀργήν.

10. ἐχθροὶ ὄντες] See note on verse 1, ἐκ πίστεως εἰρήνην.

κατηλλάγημεν] From ἀλλάσ-

τῷ Θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῷ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ. οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι 11

σειν, *to change* (see note on i. 23, ἤλλαξαν), come the compound forms (1) ἀπαλλάσσειν, *to remove* (Job ix. 34, LXX. ἀπαλλαξάτω ἀπ' ἐμοῦ τὴν ῥάβδον αὐτοῦ) or *deliver* (Heb. ii. 15, καὶ ἀπαλλάξῃ τούτους ὅσοι κ.τ.λ.), and, in the middle voice, *to depart* (Acts xix. 12, καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους): (2) μεταλλάσσειν, *to exchange* (i. 25, 26), and, with τὸν βίον, or in the same sense absolutely, *to depart this life* (1 Esdr. i. 29. 2 Macc. iv. 7, 37. &c.): (3) παραλλάσσειν, with παράλλαξις (Dan. xii. 11) and παραλλαγή (James i. 17), *to alter* or *vary* (Dan. vi. 15, ὁρισμὸν καὶ στάσιν...οὐ δεῖ παραλλάξαι), and absolutely, *to diverge* or *depart* (Prov. iv. 15, ἔκκλινον ἀπ' αὐτῶν καὶ παράλλαξον): (4) καταλλάσσειν, properly (with τι) *to change away, give in exchange;* and so (with τινά) *to change down, reconcile:* thus 2 Macc. i. 5, καὶ καταλλαγείη ὑμῖν (ὁ Θεός). vii. 33. viii. 29, τὸν ἐλεήμονα Κύριον ἠξίουν εἰς τέλος καταλλαγῆναι τοῖς αὐτοῦ δούλοις. In the text, the *reconciliation* is that *of man to God. We were reconciled to God,* changed from ἐχθροί into friends, *through the death of His Son,* by means of that atonement for sin which was effected in the death of Christ. See the fuller statement in 2 Cor. v. 18—20, τοῦ Θεοῦ τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ Χριστοῦ καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς, ὡς ὅτι Θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς... δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ Θεῷ. Compare xi. 15, καταλλαγὴ κόσμου. In Col. i. 22, we have the double compound ἀποκαταλλάσσειν in the same connexion: ὑμᾶς ποτὲ ὄντας...ἐχθρούς...νυνὶ δὲ ἀποκατήλλαξεν κ.τ.λ.

ἐν] As our *place of safety.*

τῇ ζωῇ αὐτοῦ] That is, *His life after death:* that life in which He carries on His intercession, communication of the Holy Spirit, individual protection and guidance, and final *redemption of the body* by resurrection. John xiv. 19, ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσετε. 2 Cor. iv. 10, 11, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ κ.τ.λ. Phil. iii. 10, τοῦ γνῶναι αὐτὸν καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ (*the power belonging to His resurrection; to which resurrection admitted Him*) κ.τ.λ.

ἐν τῷ Θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.

12 Διὰ τοῦτο, ὥσπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθεν, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ

12. *Or omit the 2nd* ὁ θάνατος.

11. οὐ μόνον δέ] *And not only have we this hope, but even now,* &c. See verse 3.

καυχώμενοι] See note on verse 3, καυχώμενοι. The sentence begins as if the course of it were to be this: *And not only so, but also, exulting in God through our Lord Jesus Christ...we are able to rejoice even in sufferings.* But the intervening clause, δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν, suggests the new train of thought in verse 12, &c. and the construction is broken.

νῦν] *Under the Gospel.* See note on iii. 21, νυνί.

τὴν καταλλαγήν] The article refers to κατηλλάγημεν, καταλλαγέντες, in verse 10. *That reconciliation.*

ἐλάβομεν] The tense (expressing a single past act) refers either to the moment of the great Redemption, or (more probably) to the individual appropriation of it in conversion.

12—21. Διὰ τοῦτο κ.τ.λ.] *Thus Christ, like Adam, has become the head and ancestor of a whole race, who are involved in the consequences of His act. Most unlike, indeed, most opposite, are the two cases: the one, an act of transgression, involving judgment and death; the other, of obedience, leading to acceptance and life.*

12. διὰ τοῦτο] *Such being the effects of Christ's redemption.*

ὥσπερ] The sentence is interrupted by verses 13—17, and resumed in verse 18, with a repetition of the protasis in an altered form; ἄρα οὖν ὡς δι' ἑνὸς παραπτώματος κ.τ.λ.

ὥσπερ δι' ἑνός] For the leading idea of the whole passage, compare 1 Cor. xv. 21, 22, ἐπειδὴ γὰρ δι' ἀνθρώπου ὁ θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν. ὥσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται.

ἡ ἁμαρτία...ὁ θάνατος] The article expresses, *sin universal ...death universal.*

εἰς τὸν κόσμον] See note on i. 20, κόσμου.

διὰ τῆς ἁμαρτίας ὁ θάνατος] Gen. ii. 17, LXX. ᾗ δ' ἂν ἡμέρᾳ φάγητε ἀπ' αὐτοῦ, θανάτῳ ἀποθανεῖσθε.

θάνατος διῆλθεν, ἐφ' ᾧ πάντες ἥμαρτον· ἄχρι 13

ὁ θάνατος] *Natural* death, primarily, and as the punishment specially denounced: *spiritual and eternal* death, incidentally and secondarily, as the necessary consequence of the severance of a creature from the service and love of the Creator.

διῆλθεν] *Passed throughout, went about, came everywhere, spread abroad.* Thus 1 Chron. xxi. 4, LXX. καὶ διῆλθεν ἐν παντὶ Ἰσραήλ. 2 Chron. xvii. 9, καὶ διῆλθον ἐν ταῖς πόλεσιν Ἰούδα. Psalm lxxiii. 9, καὶ ἡ γλῶσσα αὐτῶν διῆλθεν ἐπὶ τῆς γῆς. cv. 13, καὶ διῆλθον ἐξ ἔθνους εἰς ἔθνος. Luke v. 15, διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ. ix. 6. Acts viii. 4, οἱ μὲν οὖν διασπαρέντες διῆλθον εὐαγγελιζόμενοι τὸν λόγον. x. 38, ὃς διῆλθεν εὐεργετῶν. xvii. 23, διερχόμενος γὰρ καὶ ἀναθεωρῶν κ.τ.λ. xx. 25, ὑμεῖς, πάντες ἐν οἷς διῆλθον κηρύσσων.

ἐφ' ᾧ] That is, ἐπὶ τούτῳ ὅ, *on the ground of this as to which, for that, because.* So 2 Cor. v. 4, ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι κ.τ.λ.

ἐφ' ᾧ πάντες ἥμαρτον] *For that all sinned.* The argument is this. *Through Adam sin entered. Through sin death. Death spread to all men. On what ground? Evidently because all men sinned. Yes, there was sin, sin everywhere, before there was a law; in the whole period between Adam and Moses. That sin could not be sin against a law not yet given. Yet sin there was, for there was death. Then whence came that sin? Was it not a sin derived, inherited, transmitted from Adam?* Compare verses 15 and 19: τῷ τοῦ ἑνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον...διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί. The tense (ἥμαρτον) implies that the sin of all men was (as it were) wrapped up in the one act of Adam's sin, and only developed afterwards in the individual cases. It is not that Adam's descendants are made accountable for Adam's sin; but that that one sin of his was the germ and nucleus of all theirs.

13. ἄχρι γὰρ νόμου] *I say, All men sinned; for up to the time of a law being given—through all that long interval—there certainly was sin, somehow or other, everywhere about.*

ἄχρι νόμου] The word ἄχρι points to the *length* of the period between Adam and Moses. *All that time, during all those centuries, up to the very moment when a Divine Law (strictly so called) was first promulgated.* The absence of the article before νόμου makes the statement general, as expressed in the above paraphrase.

γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ, ἁμαρτία δὲ οὐκ
14 ἐλλογεῖται μὴ ὄντος νόμου· ἀλλὰ ἐβασίλευσεν ὁ
θάνατος ἀπὸ Ἀδὰμ μέχρι Μωυσέως καὶ ἐπὶ τοὺς
μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παρα-

14. *Or omit* μή.

ἐν κόσμῳ] *In a world, in a whole world.* The absence of the article emphasizes the *vastness* of the field. See note on iv. 13, κόσμου.

ἁμαρτία δέ] *There can be no transgression of a non-existing law. The sin of those who lived between Adam and Moses could not be sin against that Law of Moses which was not promulgated. It must have some other explanation.* For the axiom here stated, see iv. 15, οὗ δὲ οὐκ ἔστιν νόμος, οὐδὲ παράβασις, and note there.

ἐλλογεῖται] The verb ἐλλογεῖν (or ἐλλογᾶν) in its literal sense, *to charge in a reckoning*, occurs in Philem. 18, τοῦτο ἐμοὶ ἐλλόγα (or ἐλλόγει).

μὴ ὄντος νόμου] *If a law does not exist.* And no Divine Law, in the sense of an express revelation of duty, did exist before the time of Moses.

14. ἀλλὰ ἐβασίλευσεν] *Nevertheless death reigned;* and therefore there must have been sin. Whence derived, but from Adam?

μέχρι Μωυσέως] See note on ἄχρι νόμου above.

καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας] *Even upon those who sinned not upon (on the model of) the likeness of the transgression of Adam.* That death, which marked the presence of sin, was inflicted even where there had been no *following of Adam* (Art. IX.). The *special* law against which Adam sinned *could* not be transgressed by his offspring: it ceased with the forfeiture of Paradise. But even those who had committed *no* personal sin, who lived not to years of reason, died like the rest. Whence was *that* death derived?

τοὺς μή] If μή be omitted (see various reading), the sense must be, *upon those also who sinned after the likeness*, &c., expressing the extension and propagation of the ruin. But the force of the argument is thus seriously impaired.

ἁμαρτήσαντας] This first aorist of ἁμαρτάνω occurs also in verse 16 and vi. 15. Also Matt. xviii. 15. Heb. iii. 17. 2 Pet. ii. 4.

ὁμοιώματι] See note on i. 23, ἐν ὁμοιώματι.

παραβάσεως] See note on ii. 23, παραβάσεως.

βάσεως Ἀδάμ· ὅς ἐστιν τύπος τοῦ μέλλοντος. ἀλλ' οὐχ ὡς τὸ παράπτωμα, οὕτως καὶ τὸ χά- 15
ρισμα· εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι οἱ

ὅς ἐστιν τύπος] *And therefore in this respect Adam is a type of Christ; that he involved his descendants in the consequences of his act.* See 1 Cor. xv. 45, ὁ πρῶτος ἄνθρωπος Ἀδάμ ...ὁ ἔσχατος Ἀδάμ.

τύπος] The original meaning of τύπος is *a stroke* or *blow*. Hence the *result* of striking or beating: as (1) *a mark* or *impression;* John xx. 25, ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων κ.τ.λ. (2) *A form, figure* or *image;* Amos v. 26, LXX. (quoted in Acts vii. 43), τὴν σκηνὴν τοῦ Μολόχ, καὶ τὸ ἄστρον τοῦ Θεοῦ ὑμῶν Ῥαιφάν, τοὺς τύπους οὓς ἐποιήσατε ἑαυτοῖς κ.τ.λ. and (in a different application) Acts xxiii. 25, ἐπιστολὴν ἔχουσαν τὸν τύπον τοῦτον. (3) *A model, pattern,* or *likeness;* as here, and vi. 17, εἰς ὃν παρεδόθητε τύπον διδαχῆς. Exod. xxv. 40 (quoted in Heb. viii. 5), ὅρα ποιήσεις κατὰ τὸν τύπον τὸν δεδειγμένον σοι ἐν τῷ ὄρει. Acts vii. 44. 1 Cor. x. 6, ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν κ.τ.λ. Phil. iii. 17, καθὼς ἔχετε τύπον ἡμᾶς. 1 Thess. i. 7, ὥστε γενέσθαι ὑμᾶς τύπον κ.τ.λ. 2 Thess. iii. 9. 1 Tim. iv. 12, τύπος γίνου τῶν πιστῶν. Tit. ii. 7, σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων. 1 Pet. v. 3, τύποι γινόμενοι τοῦ ποιμνίου.

τοῦ μέλλοντος] The title ὁ μέλλων, *the Future one,* is peculiar to this place. Elsewhere an infinitive follows; as in Matt. xi. 14, Ἠλίας ὁ μέλλων ἔρχεσθαι. Luke xxiv. 21, ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ. 2 Tim. iv. 1, τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκρούς. The commoner phrase is ὁ ἐρχόμενος. Matt. xi. 3, σὺ εἶ ὁ ἐρχόμενος; Luke vii. 19, 20. Heb. x. 37 (from Hab. ii. 3, LXX.), ὁ ἐρχόμενος ἥξει καὶ οὐ χρονιεῖ.

15. ἀλλ' οὐχ ὡς] *But, with this one point of resemblance, all else is most opposite. On the one side,* παράπτωμα, θάνατος· *on the other,* χάρις, δωρεά.

τὸ χάρισμα] See note on i. 11, χάρισμα πνευματικόν.

οἱ πολλοί...τοὺς πολλούς] *The many; mankind generally, the world of men.* The Redemption is co-extensive with the Fall. It embraces all, though all may not embrace it. See John i. 29, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. iii. 17, ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. iv. 42, οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου. vi. 51, ὑπὲρ τῆς τοῦ κόσμου ζωῆς. 1 John ii. 2, ἱλασμός ἐστιν...περὶ ὅλου τοῦ κόσμου. For the phrase οἱ πολλοί (obviously equivalent here to πάντας ἀνθρώπους in verse 18)

πολλοὶ ἀπέθανον, πολλῷ μᾶλλον ἡ χάρις τοῦ Θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἑνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευ-
16 σεν. καὶ οὐχ ὡς δι' ἑνὸς ἁμαρτήσαντος, τὸ δώρημα. τὸ μὲν γὰρ κρίμα ἐξ ἑνὸς εἰς κατάκριμα,

compare xii. 5, οἱ πολλοὶ ἓν σῶμά ἐσμεν. 1 Cor. x. 17, 33, μὴ ζητῶν τὸ ἐμαυτοῦ σύμφορον ἀλλὰ τὸ τῶν πολλῶν. 2 Cor. ii. 17.

ἀπέθανον] The aorist implies that the death of all Adam's offspring lay (as it were) included in his death, and may be spoken of as a single past event; just as their sins (see the conclusion of the note on verse 12, ἐφ' ᾧ πάντες ἥμαρτον) may be described as all summed up in his sin, and just as the death of Christ is said to contain in it the death of all the redeemed: 2 Cor. v. 15, εἷς ὑπὲρ πάντων ἀπέθανεν ἄρα οἱ πάντες ἀπέθανον (that is, *in the Person of Christ*).

πολλῷ μᾶλλον] An argument *a fortiori*. *Much more surely* can we assert the good than the evil. See verse 17.

ἡ δωρεά] Explained in verse 17, τῆς δωρεᾶς τῆς δικαιοσύνης. The same word is elsewhere appropriated to the gift of the *Spirit*, whether generally, or in reference to particular operations of grace. See John iv. 10, εἰ ᾔδεις τὴν δωρεὰν τοῦ Θεοῦ. Acts ii. 38, καὶ λήμψεσθε τὴν δωρεὰν τοῦ ἁγίου πνεύματος. viii. 20, τὴν δωρεὰν τοῦ Θεοῦ. x. 45, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου πνεύματος ἐκκέχυται. xi. 17. Eph. iii. 7. iv. 7, κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. In the two remaining passages (2 Cor. ix. 15. Heb. vi. 4) the word may be understood as including *all* that God gives in Christ.

ἐν χάριτι τῇ] These words should be taken closely with δωρεά, as forming *part* of that term, and therefore not requiring the repetition of the article. See note on iv. 1, κατὰ σάρκα.

ἐπερίσσευσεν] See note on iii. 7, ἐπερίσσευσεν.

16. καὶ οὐχ ὡς] Another point of contrast. *The sin which wrought the ruin was but one; the sins which caused the redemption were many.*

δι' ἑνὸς ἁμαρτήσαντος] *By means of one man having sinned;* that is, *by one sin.* Supply οἱ πολλοὶ ἀπέθανον, or the like.

τὸ δώρημα] That is, οὕτω καὶ τὸ δώρημά ἐστιν. For δώρημα, see James i. 17, πᾶν δώρημα τέλειον ἄνωθέν ἐστιν.

τὸ μὲν γάρ] *One man's sin caused judgment to fall, unto condemnation: a multitude of offences drew forth (from God's*

τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα. εἰ γὰρ ἐν ἑνὶ παραπτώματι ὁ θάνατος 17
ἐβασίλευσεν διὰ τοῦ ἑνός, πολλῷ μᾶλλον οἱ τὴν περισσείαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύσουσιν διὰ τοῦ ἑνὸς Ἰησοῦ Χριστοῦ. ἄρα οὖν ὡς δι' 18

17. *Or* εἰ γ. τῷ τοῦ ἑνὸς π. *Or* εἰ γ. ἐν ἑνὸς π. *Or omit* τῆς δωρεᾶς.

compassion) *the free gift, unto acquittal.*

κρίμα...κατάκριμα] *Judgment ...condemnation.* For the distinction see, for example, 1 Cor. xi. 32, κρινόμενοι...ἵνα μὴ...κατακριθῶμεν. See also note on ii. 2, κρίμα.

ἐκ πολλῶν] *Sprang out of, originated in:* as though the very multitude of sins *caused* the interposition for man's rescue.

δικαίωμα] Here, *sentence of acquittal:* the opposite of κατάκριμα. See note on i. 32.

17. ἐν ἑνὶ παραπτώματι] *In one transgression death reigned;* that is, *established his reign* (ἐβασίλευσεν, not ἐβασίλευεν). One single sin *had in it* the establishment of death's dominion. Compare James i. 15, ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκυεῖ θάνατον. The reading τῷ τοῦ ἑνός (for ἐν ἑνί) rests, however, on equal or even higher authority, unless taken from verse 15, where it is undisputed.

διὰ τοῦ ἑνός] *By means of the one transgressor.*

πολλῷ μᾶλλον] *If one sin of one man could thus establish for all men the reign of death, much more easy is it to believe that the divine grace of one Man shall establish for all men the reign of life.* The Fall is a greater mystery than the Redemption. He who has had experience of the one may well accept the revelation of the other. See verse 16.

τὴν π. τῆς χ. καὶ τῆς δ.] The articles refer to the words of verse 15: χάρις...δωρεὰ...ἐπερίσσευσεν. *That abundance of that grace and of that gift* which have been already spoken of.

ἐν ζωῇ] Antithesis to ὁ θάνατος.

βασιλεύσουσιν] Rev. v. 10, καὶ ἐποίησας αὐτοὺς...βασιλείαν καὶ... ἱερεῖς, καὶ βασιλεύσουσιν ἐπὶ τῆς γῆς. xx. 6. xxii. 5, καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.

18. εἰς πάντας] Supply in the former clause τὸ κρίμα ἐγένετο, or the like; and in the latter τὸ χάρισμα.

δι' ἑνὸς δικαιώματος] *By one*

ἑνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα, οὕτως καὶ δι' ἑνὸς δικαιώματος εἰς
19 πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς. ὥσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνὸς δίκαιοι κατασταθήσονται

righteous act: regarding the whole work of Christ as one single act of obedience, contrasted with the one παράπτωμα of Adam. See again note on i. 32, δικαίωμα.

δικαίωσιν] A form which occurs only here and in iv. 25: see note on i. 17, δικαιοσύνη γὰρ Θεοῦ. *The act of making a person* δίκαιον *by acquittal or absolution.*

δικαίωσιν ζωῆς] *A* δικαίωσις *of (belonging to, inseparably connected with) life, eternal life.* John xvii. 2, 3, ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον· αὕτη δέ ἐστιν ἡ αἰώνιος ζωή κ.τ.λ. See note on vi. 4, ἐν καινότητι ζωῆς.

19. παρακοῆς...ὑπακοῆς] The one is properly *mishearing*, the other *submissive hearing*. For the contrast, see Isaï. lxv. 12, LXX. ἐκάλεσα ὑμᾶς καὶ οὐχ ὑπηκούσατε, ἐλάλησα καὶ παρηκούσατε. 2 Cor. x. 5, 6, αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ, καὶ ἐν ἑτοίμῳ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοὴν ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή. For παρακοή, see also Heb. ii. 2, καὶ πᾶσα παράβασις καὶ παρακοὴ ἔλαβεν ἔνδικον μισθαποδοσίαν.

ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί] *Mankind, men collectively and universally, were constituted (established as) sinners.* See Art. IX. *Original Sin...is the fault and corruption of the nature of every man that naturally is ingendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil.* See note on verse 12, ἐφ' ᾧ πάντες ἥμαρτον. Compare also verse 15, τῷ τοῦ ἑνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον· and the note on οἱ πολλοί...τοὺς πολλούς. For the forms κατεστάθησαν, κατασταθήσονται, see Psalm ii. 6, LXX. ἐγὼ δὲ κατεστάθην βασιλεὺς ὑπ' αὐτοῦ ἐπὶ Σιὼν ὄρος. Prov. xxix. 14, ὁ θρόνος αὐτοῦ εἰς μαρτύριον κατασταθήσεται.

τῆς ὑπακοῆς τοῦ ἑνός] Phil. ii. 8, γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ. Heb. v. 8, καίπερ ὢν υἱός, ἔμαθεν ἀφ' ὧν ἔπαθεν τὴν ὑπακοήν. Compare Matt. iii. 15, οὕτως γὰρ

οἱ πολλοί. νόμος δὲ παρεισῆλθεν ἵνα πλεονάσῃ 20
τὸ παράπτωμα· οὗ δὲ ἐπλεόνασεν ἡ ἁμαρτία,

πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην.

δίκαιοι κατασταθήσονται οἱ πολλοί] *Mankind, the world of men, shall be constituted (established as) righteous.* Such is the amplitude of the Redemption. All are redeemed (1 John ii. 2, οὐ περὶ τῶν ἡμετέρων δὲ μόνον ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου): if men perish now, it is not for want of *room* (Luke xiv. 22), but for want of *faith.*

20. νόμος δὲ παρεισῆλθεν] The train of thought is like that in Gal. iii. 19, τί οὖν ὁ νόμος; *If we pass thus by one step from Adam to Christ, from the universal Fall to the universal Redemption, what becomes of the Law? what place is left for it? This. It was a sort of parenthesis in God's procedure: it was not the original, and it was not the final dispensation: it came in as if by the way, and for a particular purpose* (ἵνα κ.τ.λ.).

νόμος] As in verse 13, ἄχρι γὰρ νόμου. Not *the law,* but *a law;* a dispensation having this characteristic, that it was a system of law; of command and prohibition, of promised reward and threatened punishment.

παρεισῆλθεν] *Came in by the way; parenthetically,* and therefore *temporarily.* Gal. iii. 19, τῶν παραβάσεων χάριν προσετέθη κ.τ.λ. For παρεισῆλθεν see Gal. ii. 4, οἵτινες παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν. And for like double compounds with παρά and εἰς, compare παρεισάγειν (2 Pet. ii. 1), παρείσακτος (Gal. ii. 4), παρεισδύειν (Jude 4), παρεισπορεύεσθαι (2 Macc. viii. 1).

ἵνα πλεονάσῃ] St Paul is not afraid to ascribe to God's *purpose* that which results from God's *procedure.* The whole of the 7th chapter is the commentary upon this verse.

πλεονάσῃ] Like περισσεύειν, the verb πλεονάζειν has a transitive as well as intransitive use. See Num. xxvi. 54, LXX. τοῖς πλείοσι πλεονάσεις τὴν κληρονομίαν. Psalm l. 19, τὸ στόμα σου ἐπλεόνασε κακίαν. lxxi. 21, ἐπλεόνασας τὴν μεγαλωσύνην σου. 1 Thess. iii. 12, ὑμᾶς δὲ ὁ Κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ κ.τ.λ. In this place, it might be so taken (*that it might multiply the transgression*) but for its evidently intransitive use in the following clause, οὗ δὲ ἐπλεόνασεν ἡ ἁμαρτία.

τὸ παράπτωμα] *The offence.* That παράπτωμα of Adam, which had in it (in germ) the sum of human sin. See verses 12, 15—19.

21 ὑπερεπερίσσευσεν ἡ χάρις, ἵνα ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

VI. 1 Τί οὖν ἐροῦμεν; ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα

οὗ δέ] *Yet over sin thus multiplied gratuitous mercy has but had a more signal victory.*

ἐπλεόνασεν ἡ ἁμαρτία] 1 Esdr. viii. 72, αἱ γὰρ ἁμαρτίαι ἡμῶν ἐπλεόνασαν ὑπὲρ τὰς κεφαλὰς ἡμῶν. Ecclus. xxiii. 3, ὅπως μὴ ...αἱ ἁμαρτίαι μου πλεονάσωσι.

ὑπερεπερίσσευσεν] 2 Cor. vii. 4, ὑπερπερισσεύομαι τῇ χαρᾷ. 1 Tim. i. 14, ὑπερεπλεόνασεν δὲ ἡ χάρις τοῦ κυρίου ἡμῶν.

21. ἐν τῷ θανάτῳ] *In death*, as its domain and sphere of sovereignty. In verse 14, death was the sovereign (ἐβασίλευσεν ὁ θάνατος): here, sin is the sovereign, and death its realm.

βασιλεύσῃ] The tense expresses the establishment of the dominion of grace by one decisive act. *Might erect its throne; might set up its kingdom.*

διὰ δικαιοσύνης] It is *by means of righteousness*, by the grant of God's gift of righteousness to man (see i. 17. iii. 21, &c.), that this reign of grace is introduced.

VI. 1, &c. Τί οὖν ἐροῦμεν] The assertion of the gratuitous acceptance of man, and more especially an expression used in v. 20 (οὗ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις), might appear to sanction the fatal error of regarding sin as a matter of indifference, or even as a tribute to the greatness of God's grace in pardoning. The utter incompatibility of a life of sin with a life of faith, is the subject of this chapter.

1. τί οὖν] *What inference shall we draw from what has been said? Shall we say, The more we sin, the more will grace be magnified?*

ἐπιμένωμεν] The subjunctive (*must we, are we to*) as in verse 15, τί οὖν; ἁμαρτήσωμεν κ.τ.λ. 1 Cor. iv. 21, τί θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς κ.τ.λ. For ἐπιμένειν with a dative, *to remain upon, to persist in*, see xi. 22, 23, ἐὰν ἐπιμείνῃς τῇ χρηστότητι... ἐὰν μὴ ἐπιμείνωσιν τῇ ἀπιστίᾳ. Col. i. 23, εἴ γε ἐπιμένετε τῇ πίστει. 1 Tim. iv. 16, ἐπίμενε αὐτοῖς. Elsewhere absolutely, *to stay on, to abide further*; as in Acts x. 48, ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς. xii. 16, ὁ δὲ Πέτρος ἐπέμενεν κρούων. xxi. 4, 10. xxviii. 12, 14. 1 Cor. xvi. 7, 8, ἐπιμεῖναι πρὸς ὑμᾶς...

ἡ χάρις πλεονάσῃ; μὴ γένοιτο. οἵτινες ἀπεθά- 2
νομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ; ἢ 3

ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς. Gal. i. 18. Phil. i. 24, τὸ δὲ ἐπιμένειν ἐν τῇ σαρκὶ ἀναγκαιότερον δι' ὑμᾶς.

2. οἵτινες] See note on i. 25, οἵτινες. *We whosoever: we being persons who: seeing that we, &c.*

οἵτινες ἀπεθάνομεν κ.τ.λ.] Observe St Paul's method of dealing with the Antinomian. Instead of fettering the Gospel with antecedent conditions or timid qualifications, he makes the very freedom of the grace a barrier against that sin which would spoil and ruin it. *When Christ died, you died. A dead man cannot sin. And you are dead; dead as to that life over which alone sin has power, the life of flesh and sense and time: how then can you sin? To sin is to forfeit just that which is your glory—just that which makes your Christianity — a present union with Christ in His life after death in heaven.*

ἀπεθάνομεν] *Died;* not *have died.* A particular time and event is referred to: and that is *the death of Christ.* A Christian is one who is united to Christ; united by the possession of the Holy Spirit; so united that it is *as though* he had already passed through that death, and entered upon that life after death, which Christ has *actually* passed through and *actually* entered upon. See 2 Cor. v. 15, εἷς ὑπὲρ πάντων ἀπέθανεν· ἄρα οἱ πάντες ἀπέθανον. Gal. ii. 20, Χριστῷ συνεσταύρωμαι· ζῶ δὲ οὐκέτι ἐγώ κ.τ.λ. Col. iii. 3, ἀπεθάνετε γάρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ. 1 Pet. iv. 1, Χριστοῦ οὖν παθόντος σαρκὶ καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν (*the same idea* or *conception;* namely, *that you too died with Him and in Him*) ὁπλίσασθε.

τῇ ἁμαρτίᾳ] A dative of *relation.* Compare verse 7, ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας.

3. ἢ ἀγνοεῖτε κ.τ.λ.] All Christians died when Christ died. That is the date, for all, of that death which is their life. But the personal appropriation of this death with Christ is later in time. It comes only with faith. Baptism (in the case of a penitent and believing convert) was the moment of the individual incorporation. *We were baptized into Christ.* Acts ii. 38, μετανοήσατε καὶ βαπτισθήτω ἕκαστος ὑμῶν...εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν, καὶ λήμψεσθε τὴν δωρεὰν τοῦ ἁγίου πνεύματος. Now *into what state and condition of Christ* were we thus incorporated? Not into Christ as a

ἀγνοεῖτε ὅτι ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν; 4 συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον, ἵνα ὥσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ Πατρός, οὕτως καὶ ἡμεῖς 5 ἐν καινότητι ζωῆς περιπατήσωμεν. εἰ γὰρ σύμ-

vi. 3. *Or omit* Ἰησοῦν.

Man living on the earth before death; but into Christ *as One who has died;* nay, *into His very death itself.* Compare John xii. 24, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.

ἢ ἀγνοεῖτε] vii. 1, ἢ ἀγνοεῖτε, ἀδελφοί κ.τ.λ.

ἐβαπτίσθημεν εἰς Χριστόν] The exact expression occurs also in Gal. iii. 27, ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. Compare 1 Cor. xii. 13, ἐν ἑνὶ πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν.

4. συνετάφημεν οὖν] *We were buried then with Him, by means of that baptism, into that death.* In other words, *Our baptism was a sort of funeral; a solemn act of consigning us to that death of Christ in which we are made one with Him. And with this object: not that we might remain dead, but that we might rise with Him from death, experience (even in this world) the power of His resurrection, and live the life which we now live in the flesh as men who have already died and risen again.* Col. ii. 12, 13, συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι, ἐν ᾧ καὶ συνηγέρθητε...καὶ ὑμᾶς νεκροὺς ὄντας...συνεζωοποίησεν ὑμᾶς σὺν αὐτῷ κ.τ.λ. iii. 1, εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε κ.τ.λ.

εἰς τὸν θάνατον] These words probably depend upon *συνετάφημεν*, not upon *βαπτίσματος.*

διὰ τῆς δόξης] *By means of the glory of the Father:* by the manifestation of the Divine perfections, especially of Almighty power. See notes on i. 23, δόξαν. iv. 20, δοὺς δόξαν.

τῆς δόξης] So in John xi. 40, ὄψῃ τὴν δόξαν τοῦ Θεοῦ is given as an equivalent expression for ἀναστήσεται ὁ ἀδελφός σου in verse 23. Compare 2 Cor. xiii. 4, ζῇ ἐκ δυνάμεως Θεοῦ. Eph. i. 19, 20, κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, ἣν ἐνήργησεν ἐν τῷ Χριστῷ ἐγείρας αὐτὸν ἐκ νεκρῶν.

ἐν καινότητι ζωῆς] *In newness of (belonging to) life.* That is, *in a new state originating in*

φυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐ-

the communication of life to the soul, that true life which consists in union with God through Christ. Compare vii. 6, ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γράμματος. For καινότης, see Ezek. xlvii. 12, LXX. ὁ καρπὸς αὐτοῦ τῆς καινότητος αὐτοῦ πρωτοβολήσει κ.τ.λ. For ζωή in this emphatic sense, John i. 4, ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. iii. 36, ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ὄψεται ζωήν. v. 40, καὶ οὐ θέλετε ἐλθεῖν πρός με ἵνα ζωὴν ἔχητε. vi. 33, ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν διδοὺς τῷ κόσμῳ. x. 10, ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν. xvii. 3, αὕτη δέ ἐστιν ἡ αἰώνιος ζωή, ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν Θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. And for the genitive ζωῆς, v. 18, εἰς δικαίωσιν ζωῆς. John v. 29, καὶ ἐκπορεύσονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς.

περιπατήσωμεν] The metaphorical use of this word begins to appear in John viii. 12, ὁ ἀκολουθῶν μοι οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἕξει τὸ φῶς τῆς ζωῆς. xii. 35, περιπατεῖτε ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ. In Acts xxi. 21, the derived sense is complete: μηδὲ τοῖς ἔθεσιν περιπατεῖν. In the Epistles of St Paul and St John it is frequent in this sense. With ἐν, it indicates the field or area in which the motion or conduct is exercised: as, for instance, Eph. ii. 10, αὐτοῦ γάρ ἐσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς οἷς προητοίμασεν ὁ Θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν (in allusion, perhaps, to the place prepared for the home of the *first* creation: Gen. ii. 15, LXX. ἔλαβε Κύριος ὁ Θεὸς τὸν ἄνθρωπον ὃν ἔπλασε, καὶ ἔθετο αὐτὸν ἐν τῷ παραδείσῳ τῆς τρυφῆς, ἐργάζεσθαι αὐτὸν καὶ φυλάσσειν). For the distinction between περιπατεῖν and ζῆν (as here περιπατήσωμεν and ζωῆς) see Col. iii. 7, ἐν οἷς καὶ ὑμεῖς περιεπατήσατέ ποτε ὅτε ἐζῆτε ἐν τούτοις. The tense, expressing a single act, sums up the whole of life into one comprehensive action.

5. εἰ γὰρ σύμφυτοι] *As surely as we are united with Christ in His death, so surely shall we be united with Him in His resurrection.* See Phil. iii. 10, 11, συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ, εἴ πως καταντήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν. 2 Tim. ii. 11, πιστὸς ὁ λόγος· εἰ γὰρ συναπεθάνομεν, καὶ συνζήσομεν. But when? hereafter only, or in this life? Sometimes the one thought predominates, sometimes the other. The completion of the promise is future: but there is an approximation to it now. A Christian *ought*

ὁ τοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα· τοῦτο

to live *now* as if he were already risen; and thus he does, in some measure, by virtue of a spiritual union with Him who is risen: but what he is only approximately now, he shall be after resurrection perfectly. And the process being gradual—beginning as soon as he receives any portion of Christ's Spirit, advancing as he receives more, and perfected at death—the language used to describe his state is applicable, more or less fully, to different stages of his progress.

σύμφυτοι γεγόναμεν] As ἔμφυτος is *innate, born in, implanted by birth* (Wisdom xii. 10, ἔμφυτος ἡ κακία αὐτῶν. James i. 21, δέξασθε τὸν ἔμφυτον λόγον κ.τ.λ. *the word which is implanted in us at the new birth;* see 18, ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας), so σύμφυτος is (1) *connate, born with, combined with by birth* or *process of nature;* and by an easy step (2) *cognate* or *akin to.* Amos ix. 13, LXX. καὶ πάντες οἱ βουνοὶ σύμφυτοι ἔσονται (*shall be cognate, akin* in productiveness). Zech. xi. 2, ὀλολύξατε δρύες...ὅτι κατεσπάσθη ὁ δρυμὸς ὁ σύμφυτος (*your kindred oak-forest*). Wisdom xiii. 13, ξύλον σκολιὸν καὶ ὄζοις συμπεφυκός (*connate with knots, grown into knots*). Here therefore the literal rendering is, *If we have become connate with* (*have acquired a union of nature with, have been born into union with*) *the likeness of His death.* In other words, *If we have become so united with His death* (*with Him in His death*) *as to be like it* (*like Him in it*). And the practical proof of this resemblance is, a deadness to the influences of sense and sin, like that which a dead man shows: see verse 7.

ἀλλὰ καί] Supply σύμφυτοι τῷ ὁμοιώματι.

ἐσόμεθα] In this life approximately; after death perfectly.

6. τοῦτο γινώσκοντες] 2 Pet. i. 20, τοῦτο πρῶτον γινώσκοντες, ὅτι κ.τ.λ. iii. 3.

ὁ παλαιὸς ἡμῶν ἄνθρωπος] *Our old self.* So in Eph. iv. 22, 24, ἀποθέσθαι...τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης...καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον κ.τ.λ. Col. iii. 9, 10, ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ, καὶ ἐνδυσάμενοι τὸν νέον τὸν ἀνακαινούμενον κ.τ.λ. And in other phrases; as vii. 22, κατὰ τὸν ἔσω ἄνθρωπον. 2 Cor. iv. 16, εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἔσω ἡμῶν ἀνακαινοῦται κ.τ.λ. Eph. iii. 16, εἰς τὸν ἔσω ἄνθρωπον. 1 Pet. iii. 4, ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος. The word παλαιός is not necessarily a term of reproach; but only in certain applications. Thus (1) in a good

γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ· ὁ 7

sense, Luke v. 39, *ὁ παλαιὸς χρηστός* [*or χρηστότερός*] *ἐστιν.* 1 John ii. 7, *οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιάν, ἣν εἴχετε ἀπ' ἀρχῆς.* Dan. vii. 9, 13, 22, LXX. *ἕως οὗ ἦλθεν ὁ παλαιὸς τῶν ἡμερῶν κ.τ.λ.* Ecclus. ix. 10, *οἶνος νέος, φίλος νέος· ἐὰν παλαιωθῇ, μετ' εὐφροσύνης πίεσαι αὐτόν.* (2) In a disparaging sense, as here, 1 Cor. v. 7, 8, *ἐκκαθάρατε τὴν παλαιὰν ζύμην, ἵνα ἦτε νέον φύραμα...ἑορτάζωμεν μὴ ἐν ζύμῃ παλαιᾷ κ.τ.λ.* Heb. viii. 13, *πεπαλαίωκεν τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον ἐγγὺς ἀφανισμοῦ.*

συνεσταυρώθη] See notes on verses 2 and 3. The verb *συσταυροῦν* is found (1) literally, in Matt. xxvii. 44, *οἱ λῃσταὶ οἱ συσταυρωθέντες σὺν αὐτῷ.* Mark xv. 32. John xix. 32: (2) figuratively, here, and in Gal. ii. 20, *Χριστῷ συνεσταύρωμαι. It is as though I, my old self, my original being, my fleshly body and natural mind, had hung beside Christ upon the cross, like the malefactors between whom He was crucified.*

καταργηθῇ] See note on iii. 3, *καταργήσει.*

τὸ σῶμα τῆς ἁμαρτίας] *The body of* (*belonging to*) *sin.* Not a mere periphrasis for *sin*, as if it were *the substance* or *sum of sin;* but rather to be understood (as the context shows) of *the material body in its present unrenewed state, as the inlet of temptation and the agent of sin. It was the object of the crucifixion with Christ of the old man, to reduce to a state of inaction and impotence* (*καταργεῖν*) *this natural body, of matter and sense, so far as it is the slave of self-will and sin; and to enable the Christian man to live already as though he had actually died with Christ and risen again.* The exact parallel is Col. ii. 11, 12, *ἐν ᾧ καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ, ἐν τῇ ἀπεκδύσει τοῦ σώματος τῆς σαρκός, ἐν τῇ περιτομῇ τοῦ Χριστοῦ, συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι, ἐν ᾧ καὶ συνηγέρθητε κ.τ.λ.* The *σῶμα τῆς ἁμαρτίας* here is the *σῶμα τῆς σαρκός* there; and the *καταργηθῇ* of this passage is precisely the *ἀπέκδυσις* of that.

7. *ὁ γὰρ ἀποθανών*] A reason for the emancipation from sin of him who has been crucified with Christ. *A dead man cannot sin: the power of sinning is lost at death: and we are dead.* Compare 1 Pet. iv. 1, *ὅτι ὁ παθὼν σαρκὶ πέπαυται ἁμαρτίας. He cannot sin, if he would.*

8 γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας. εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ 9 συνζήσομεν αὐτῷ· εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει· θάνατος αὐτοῦ 10 οὐκέτι κυριεύει. ὃ γὰρ ἀπέθανεν, τῇ ἁμαρτίᾳ

δεδικαίωται ἀπό] Equivalent to πέπαυται in the last quotation. *Has been judicially released*, not (here) from the *charge* or *penalty*, but *from the power and capacity of sin*. Compare Ecclus. xxvi. 29, μόλις ἐξελεῖται ἔμπορος ἀπὸ πλημμελείας, καὶ οὐ δικαιωθήσεται κάπηλος ἀπὸ ἁμαρτίας (*A merchant shall hardly keep himself from doing wrong; and an huckster shall not be freed from sin*).

8. καὶ συνζήσομεν αὐτῷ] *We shall also share His life*: not only, as now, in soul; but hereafter in body also. The future tense seems to show that this latter is here the predominant thought. Compare 2 Tim. ii. 11, εἰ γὰρ συναπεθάνομεν, καὶ συνζήσομεν. See also John xiv. 19, ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσετε. 2 Cor. xiii. 4, καὶ γὰρ ἡμεῖς ἀσθενοῦμεν ἐν αὐτῷ, ἀλλὰ ζήσομεν σὺν αὐτῷ ἐκ δυνάμεως Θεοῦ εἰς ὑμᾶς. 1 Thess. v. 10, τοῦ ἀποθανόντος περὶ ἡμῶν ἵνα εἴτε γρηγορῶμεν εἴτε καθεύδωμεν ἅμα σὺν αὐτῷ ζήσωμεν. The form συνζῆν occurs also in 2 Cor. vii. 3, εἰς τὸ συναποθανεῖν καὶ συνζῆν.

9. εἰδότες ὅτι] A reason for this anticipation. *The risen life of Christ is an immortal life. Death once passed is passed for ever.* Heb. ix. 27, ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν. For the phrase εἰδότες ὅτι, compare v. 3. 2 Cor. i. 7. iv. 14. Eph. vi. 8, 9. Col. iii. 24.

οὐκέτι ἀποθνήσκει] *No longer dies. Is no longer liable to death.* For οὐκέτι, see Acts xx. 38, οὐκέτι μέλλουσιν τὸ πρόσωπον αὐτοῦ θεωρεῖν.

κυριεύει] Dan. iii. 27, ὅτι οὐκ ἐκυρίευσε τὸ πῦρ τοῦ σώματος αὐτῶν. There is the same personification of ἁμαρτία in verse 14, of ὁ νόμος in vii. 1. Compare the use of βασιλεύειν in v. 14, 17.

10. ὅ] Literally, *as to that as to which; in that, whereas.* See Gal. ii. 20, ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ κ.τ.λ.

ὃ γὰρ ἀπέθανεν] A further reason for the immortality of the risen life of Christ. *His death had reference to sin. Sin effectually cancelled, the death needed not repetition. On the other hand, His life after death is a life unto God. It has re-*

ἀπέθανεν ἐφάπαξ· ὃ δὲ ζῇ, ζῇ τῷ Θεῷ. οὕτως 11
καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς νεκροὺς μὲν τῇ
ἁμαρτίᾳ, ζῶντας δὲ τῷ Θεῷ ἐν Χριστῷ Ἰησοῦ.

11. *Or* ἑαυτ. εἶναι.

ference to Him who changes not: it is itself immutable as its Object.

τῇ ἁμαρτίᾳ] Literally, *in relation to sin.* The *nature* of the relation must be defined by the context. Christ's *death unto sin* differs essentially from man's. It is a death not of renunciation or avoidance or forsaking, but of atonement and propitiation.

ἐφάπαξ] *Once for all;* because *decisively* and *effectually. Who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world.* Heb. vii. 27, τοῦτο γὰρ ἐποίησεν ἐφάπαξ ἑαυτὸν ἀνενέγκας [*or* προσενέγκας]. ix. 12, 26, 28, διὰ δὲ τοῦ ἰδίου αἵματος εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰωνίαν λύτρωσιν εὑράμενος κ.τ.λ. x. 10, διὰ τῆς προσφορᾶς τοῦ σώματος Ἰησοῦ Χριστοῦ ἐφάπαξ. 1 Pet. iii. 18, Χριστὸς ἅπαξ περὶ ἁμαρτιῶν κ.τ.λ.

ζῇ τῷ Θεῷ] *And therefore for ever.* He whose life is *related* to God, partakes of God's immortality. Luke xx. 38, Θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ ζώντων· πάντες γὰρ αὐτῷ ζῶσιν.

11. οὕτως] *Thus; on this principle, in like manner.*

καὶ ὑμεῖς] *Ye also;* not Christ only.

λογίζεσθε] There is an emphasis on ἑαυτούς. *Reckon (not Christ only, but) yourselves to be dead men in relation to sin, and living men in relation to God in Christ Jesus.* In other words, *Regard yourselves as included in Christ in His death and in His life. Be in relation to all sin as impassive, as insensible, as immovable, as is He who has already died. Be in relation to God as full of vigour and vitality as is He who has already risen.*

ἐν Χριστῷ Ἰησοῦ] As persons *included in Christ Jesus: united to Him, inserted into Him, invested with Him, incorporated in Him, built into Him, abiding in Him, hereafter to be found in Him.* See, for example, viii. 1, τοῖς ἐν Χριστῷ Ἰησοῦ. xii. 5, οἱ πολλοὶ ἓν σῶμά ἐσμεν ἐν Χριστῷ. John xv. 2—7, πᾶν κλῆμα ἐν ἐμοί...μείνατε ἐν ἐμοί...ὁ μένων ἐν ἐμοὶ κἀγὼ ἐν αὐτῷ, οὗτος φέρει καρπὸν πολύν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν κ.τ.λ. Gal. iii. 27, 28, ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν

12 μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ
ὑμῶν σώματι εἰς τὸ ὑπακούειν ταῖς ἐπιθυμίαις
13 αὐτοῦ· μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα

12. *Or* ὑπακ. αὐτῇ· μηδὲ παρ. *Or* ὑπακ. μηδὲ παρ.

ἐνεδύσασθε...ὑμεῖς εἷς ἐστὲ ἐν Χριστῷ Ἰησοῦ. Eph. ii. 6, συνήγειρεν καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ. Phil. iii. 9, καὶ εὑρεθῶ ἐν αὐτῷ. Col. iii. 3, ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ. 1 Pet. ii. 4, 5, πρὸς ὃν προσερχόμενοι, λίθον ζῶντα...καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε.

12. μὴ οὖν] *If this be your condition—men in Christ, dead with Him, and with Him risen—see that you live accordingly. Suffer not that sin to which you have (in Christ) died, to exercise dominion in that body which (literally speaking) has still to die.*

βασιλευέτω ἡ ἁμαρτία] See v. 21.

ἐν τῷ θνητῷ] As its domain. See note on v. 21, ἐν τῷ θανάτῳ.

13. παριστάνετε...παραστήσατε] The tense of the former expresses *continuance, habit, repeated acts;* of the latter, *a single irrevocable act of surrender.* The active verb παριστάναι (or παριστάνειν) is properly *to set* (or *place*) *beside, to present.* (1) Of persons, *to make present, to show* or *produce;* Acts i. 3, οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτόν. ix. 41, παρέστησεν αὐτὴν ζῶσαν. xxiii. 33. (2) Of facts, *to show* or *prove;* Acts xxiv. 13, οὐδὲ παραστῆσαί δύνανταί σοι περὶ ὧν νυνὶ κατηγοροῦσίν μου. (3) Of things or persons, *to offer* (or *supply*) *for use or service;* Matt. xxvi. 53, παραστήσει μοι ἄρτι πλείω δώδεκα λεγεῶνας ἀγγέλων. Acts xxiii. 24, κτήνη τε παραστῆσαι κ.τ.λ. (4) Especially in a sacred sense, *to present,* (*as to a Deity*) *for acceptance* or *ministration;* as xii. 1, παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν κ.τ.λ. Luke ii. 22, ἀνήγαγον αὐτὸν εἰς Ἰεροσόλυμα παραστῆσαι τῷ Κυρίῳ. 1 Cor. viii. 8, βρῶμα δὲ ἡμᾶς οὐ παραστήσει τῷ Θεῷ. 2 Cor. iv. 14, ὁ ἐγείρας τὸν [κύριον] Ἰησοῦν καὶ ἡμᾶς...παραστήσει σὺν ὑμῖν. xi. 2, ὑμᾶς...παρθένον ἁγνὴν παραστῆσαι τῷ Χριστῷ. Eph. v. 27, ἵνα παραστήσῃ αὐτὸς ἑαυτῷ ἔνδοξον τὴν ἐκκλησίαν. Col. i. 22, 28, παραστῆσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ...ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ.

τὰ μέλη ὑμῶν] Matt. v. 29, 30, ὁ ὀφθαλμός σου ὁ δεξιός... ἓν τῶν μελῶν σου...ἡ δεξιά σου χεὶρ κ.τ.λ. 1 Cor. xii. 12, τὸ σῶμα ἕν ἐστιν καὶ μέλη πολλὰ ἔχει.

ἀδικίας τῇ ἁμαρτίᾳ, ἀλλὰ παραστήσατε ἑαυτοὺς τῷ Θεῷ ὡσεὶ ἐκ νεκρῶν ζῶντας, καὶ τὰ μέλη ὑμῶν ὅπλα δικαιοσύνης τῷ Θεῷ. ἁμαρτία 14
γὰρ ὑμῶν οὐ κυριεύσει· οὐ γάρ ἐστε ὑπὸ νόμον, ἀλλὰ ὑπὸ χάριν.

Τί οὖν; ἁμαρτήσωμεν ὅτι οὐκ ἐσμὲν ὑπὸ 15

James iii. 5, ἡ γλῶσσα μικρὸν μέλος ἐστίν.

ὅπλα] *Weapons.* John xviii. 3, μετὰ φανῶν καὶ λαμπάδων καὶ ὅπλων. The figure is that of furnishing arms for military service. Compare xiii. 12. 2 Cor. vi. 7, διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν. x. 4, τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν κ.τ.λ. Eph. vi. 11, 13.

τῇ ἁμαρτίᾳ] Sin is personified, as a sort of rival sovereign or deity, claiming that devotion which is due to God only. The dative depends upon παριστάνετε.

ὡσεὶ ἐκ] *As if you were already risen.* The form ὡσεί is not elsewhere used in St Paul's Epistles.

ἐκ νεκρῶν] The classical idiom (τυφλὸς ἐκ δεδορκότος, &c.) might suggest the rendering, *after being dead* (literally, *living men out of dead men*). But the frequent recurrence in Scripture of the phrase ἐκ νεκρῶν in connexion with resurrection may make the commoner sense (*from the dead;* literally, *from among dead men*) preferable here. See xi. 15, εἰ μὴ ζωὴ ἐκ νεκρῶν.

τῷ Θεῷ] The second τῷ Θεῷ, like the former, depends upon παραστήσατε.

14. ἁμαρτία γάρ] The absence of the article (compared with verses 12 and 13, ἡ ἁμαρτία, τῇ ἁμαρτίᾳ) seems to emphasize the *quality* of the thing spoken of. *Such a thing as sin.*

οὐ γάρ ἐστε] With a deep insight into the heart, the substitution of a system of *grace* (free, gratuitous, acceptance) for one of *law* is spoken of as a motive not for greater licence but for greater holiness. Compare 1 Cor. xv. 56, ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος.

ὑπὸ νόμον...ὑπὸ χάριν] For ὑπό, see note on iii. 9, ὑφ' ἁμαρτίαν.

15. τί οὖν] *What is the inference? Not under a law, but under a system of grace, what use shall we make of this freedom?* See vi. 1.

ἁμαρτήσωμεν] For the mood, see note on vi. 1, ἐπιμένωμεν. For the form ἡμάρτησα, on v. 14, ἁμαρτήσαντας.

16 νόμον ἀλλὰ ὑπὸ χάριν; μὴ γένοιτο. οὐκ οἴδατε
ὅτι ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν,
δοῦλοί ἐστε ᾧ ὑπακούετε, ἤτοι ἁμαρτίας εἰς
17 θάνατον, ἢ ὑπακοῆς εἰς δικαιοσύνην; χάρις δὲ
τῷ Θεῷ, ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας, ὑπηκού-
σατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον

16. *Or omit* εἰς θάνατον.

16. οὐκ οἴδατε ὅτι] A phrase used in appealing to some well-known and almost self-evident truth. With the exception of this passage, and xi. 2 (where it is slightly varied), its use by St Paul is confined to the 1st Epistle to the Corinthians, where it occurs very frequently. See 1 Cor. iii. 16. v. 6. vi. 2, 3, 9, 15, 16, 19. ix. 13, 24. Also James iv. 4.

ᾧ παριστάνετε ἑαυτούς κ.τ.λ.] The stress is on δοῦλοι. *You have your choice of masters; but a master you must have, and when you have chosen your master, you cannot help obeying.* Compare, for the general idea, Matt. vi. 24, οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν ... οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμωνᾷ.

εἰς ὑπακοήν] *Unto; with a view to, for the purpose of.*

ἤτοι...ἤ] The strengthened form ἤτοι (in such statements) usually expresses *the greater probability* of that alternative to which it is prefixed. As if St Paul would say, *The service of sin is the more common choice of the two for a fallen being.*

ἁμαρτίας ... ὑπακοῆς] The choice offered is that between the service of *sin* and the service of *obedience;* that is, of obedience to the *right* master. We might express it as between sin and *duty.* For ὑπακοή in this sense, compare 1 Pet. i. 14, ὡς τέκνα ὑπακοῆς.

εἰς θάνατον...εἰς δικαιοσύνην] *Unto,* as the tendency and result of the respective services.

17. χάρις δὲ τῷ Θεῷ] vii. 25. 1 Cor. xv. 57. 2 Cor. ii. 14. viii. 16. ix. 15.

ὅτι ἦτε...ὑπηκούσατε δέ] See note on iv. 19, κατενόησεν. In classical Greek the sense would have been made clear by the addition of μέν after ἦτε. *Ye were indeed bondmen of sin, but ye obeyed,* &c. *Though (whereas) ye were once slaves of sin, yet now,* &c.

ὑπηκούσατε] A single act, at the time of conversion.

ἐκ καρδίας] Deut. iv. 29, LXX. ἐξ ὅλης τῆς καρδίας σου. xvi.

διδαχῆς· ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας 18
ἐδουλώθητε τῇ δικαιοσύνῃ. ἀνθρώπινον λέγω 19
διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. ὥσπερ γὰρ

18. *Or omit* δέ.

5, &c. Compare ἐκ ψυχῆς, Eph. vi. 6. Col. iii. 23.

εἰς ὃν παρεδόθητε τύπον] For τύπῳ διδαχῆς εἰς ὃν παρεδόθητε. The phrase is peculiar. We might have expected τῷ παραδοθέντι ὑμῖν τύπῳ διδαχῆς (as 2 Pet. ii. 21, τῆς παραδοθείσης αὐτοῖς ἁγίας ἐντολῆς. Jude 3, τῇ ἅπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει). But the form here is, *a pattern of doctrine unto which you were handed over (as your law and rule of life)*. The common phrase παραδιδόναι εἰς χεῖράς τινος (as Prov. xxx. 10, LXX. μὴ παραδῷς οἰκέτην εἰς χεῖρας δεσπότου) is here applied to the surrender of the Christian man to that system of instruction which is to order and govern his being. For τύπος, see note on v. 14.

διδαχῆς] xvi. 17, τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε. Tit. i. 9, τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου. 2 John 9, ἐν τῇ διδαχῇ τοῦ Χριστοῦ.

18. ἐλευθερωθέντες δέ] The same alternative as in verses 13, 16, 19, 20, 22. In verses 11 and 22, ἁμαρτία is opposed to Θεός. In verse 16, to ὑπακοή. Here, and in verse 20, to δικαιοσύνη. In verse 19, ἁμαρτία is replaced by ἀκαθαρσία καὶ ἀνομία. For the figure ἐλευθερωθέντες, compare viii. 2. John viii. 32—36, ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς ...πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστιν τῆς ἁμαρτίας...ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε. Gal. v. 1.

19. ἀνθρώπινον λέγω] *I say a human thing because of the infirmity of your flesh.* In other words, *I employ a human comparison (that of slavery and emancipation) in consideration of that weakness of spiritual apprehension which belongs to your condition as men in the body.* See Gal. iii. 15, ἀδελφοί, κατὰ ἄνθρωπον λέγω· ὅμως ἀνθρώπου κεκυρωμένην διαθήκην κ.τ.λ.

τὴν ἀσθένειαν τῆς σαρκός] viii. 3, ἠσθένει διὰ τῆς σαρκός. Heb. vii. 28, ἀνθρώπους ... ἔχοντας ἀσθένειαν.

σαρκός] The term σάρξ may be taken literally here, not as involving any reproach. Compare, for example, 2 Cor. iv. 11, where ἐν τῇ θνητῇ σαρκὶ ἡμῶν is used as synonymous with ἐν τῷ σώματι ἡμῶν in verse 10. See 2 Cor. vii. 5, οὐδεμίαν ἔσχηκεν ἄνεσιν ἡ σὰρξ ἡμῶν. x. 3, ἐν σαρκὶ γὰρ περιπατοῦντες. Gal.

παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτως νῦν

19. *Or omit* εἰς τὴν ἀνομίαν.

ii. 20, ὃ δὲ νῦν ζῶ ἐν σαρκί. Phil. i. 22, 24, εἰ δὲ τὸ ζῆν ἐν σαρκί... τὸ δὲ ἐπιμένειν ἐν τῇ σαρκί κ.τ.λ. Col. i. 22, 24, ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ ... ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου. It is only when the σάρκινος (ἐν σαρκί, *carneus*) becomes σαρκικός (κατὰ σάρκα, *carnalis*), that the σάρξ becomes a term of reproach, including all that thwarts and opposes the πνεῦμα, as in Gal. v. 19—21, where amongst τὰ ἔργα τῆς σαρκός are enumerated not only ἀκαθαρσία, μέθαι, κῶμοι, but also ἔρις, ζῆλος, θυμοί, φθόνοι.

ὥσπερ γάρ] A reason for the words ἀνθρώπινον λέγω. *I say, a human comparison: for such it is. As you were once slaves to sin, so now enslave yourselves to righteousness.*

παρεστήσατε] The tense expresses the old life under the figure of *a single act* of self-surrender to the service of sin, in contrast with that opposite act of decisive self-devotion to which he here summons them.

ἀκαθαρσίᾳ] The substantive occurs nine times in St Paul's Epistles, and but once besides (Matt. xxiii. 27). The adjective ἀκάθαρτος is used (1) of ceremonial defilement, in Acts x. 14, and xi. 8, καὶ κοινὸν ἀκάθαρτον. Rev. xviii. 2, παντὸς ὀρνέου ἀκαθάρτου καὶ μεμισημένου. (2) Of the absence of Christian consecration, in 1 Cor. vii. 14, ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστιν, νῦν δὲ ἅγιά ἐστιν. (3) Of moral defilement, in 2 Cor. vi. 17, ἀκαθάρτου μὴ ἅπτεσθε. Eph. v. 5, ἀκάθαρτος. ἢ πλεονέκτης. Rev. xvii. 4. (4) As a characteristic epithet of evil spirits, in 23 passages of the Gospels, Acts, and Revelation.

ἀνομίᾳ] For ἄνομος, see note on ii. 12, ἀνόμως. The distinctive sense of ἀνομία is *disregard of law;* sin viewed as *insubordination to rule.* It is used (1) as the opposite of δικαιοσύνη, in 2 Cor. vi. 14, τίς γὰρ μετοχὴ δικαιοσύνῃ καὶ ἀνομίᾳ; (2) As the companion of ὑπόκρισις, in Matt. xxiii. 28. (3) As equivalent to ἁμαρτία, in 1 John iii. 4, πᾶς ὁ ποιῶν τὴν ἁμαρτίαν καὶ τὴν ἀνομίαν ποιεῖ, καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία. And thus in Matt. vii. 23. xiii. 41, πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν. xxiv. 12. Rom. iv. 7. 2 Thess. ii. 7. Tit. ii. 14. Heb. x. 17.

παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν. ὅτε γὰρ δοῦλοι ἦτε τῆς 20
ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ. τίνα οὖν 21
καρπὸν εἴχετε τότε ἐφ' οἷς νῦν ἐπαισχύνεσθε;
τὸ γὰρ τέλος ἐκείνων θάνατος. νυνὶ δὲ ἐλευθε- 22

21. *Or* τὸ μὲν γ.

εἰς τὴν ἀνομίαν] *Unto (so as to practise) iniquity.*

εἰς ἁγιασμόν] *Unto consecration* or *sanctification.* The termination strictly indicates the *act* (as distinguished from the *effect*) *of consecrating.* Compare μακαρισμός (iv. 6), πειρασμός (Matt. vi. 13), ῥαντισμός (Heb. xii. 24), ὀδυρμός (2 Cor. vii. 7), &c. *The self-presentation to righteousness* is spoken of as *leading to sanctification,* that is, *to an entire consecration of the man by God Himself to be His only.* For ἁγιασμός see also 1 Cor. i. 30, ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη ...ἁγιασμὸς καὶ ἀπολύτρωσις. 1 Thess. iv. 3, 4, 7, τοῦτο γάρ ἐστιν θέλημα τοῦ Θεοῦ, ὁ ἁγιασμὸς ὑμῶν...ἐν ἁγιασμῷ καὶ τιμῇ ...οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ Θεὸς ἐπὶ ἀκαθαρσίᾳ ἀλλὰ ἐν ἁγιασμῷ. 2 Thess. ii. 13, ἐν ἁγιασμῷ πνεύματος. 1 Tim. ii. 15. Heb. xii. 14, διώκετε...τὸν ἁγιασμόν, οὗ χωρὶς οὐδεὶς ὄψεται τὸν Κύριον. 1 Pet. i. 2.

20. ὅτε γάρ] A reason for the above exhortation. *This act of self-subjugation to righteousness is necessary; for there was a time when, being bondmen of sin, you were free men in relation to righteousness.*

21. τίνα οὖν καρπόν] *Have you any cause to regret the change? While you served sin, you were free from the restraints of righteousness: well then, was it a happy life? Did it repay you?*

οὖν ... τότε] The English Version omits one of these: *What fruit had ye then,* &c. should be, *What fruit then had ye then,* &c.

καρπόν] *Produce;* and so *profit.* See i. 13, ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν.

ἐφ' οἷς] That is, ἐκείνων (compare Phil. i. 22, καρπὸς ἔργου) ἐφ' οἷς.

ἐφ' οἷς νῦν ἐπαισχύνεσθε] Eph. v. 12, τὰ γὰρ κρυφῇ γινόμενα ὑπ' αὐτῶν αἰσχρόν ἐστιν καὶ λέγειν. Phil. iii. 19, καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν.

ἐπαισχύνεσθε] Here with ἐπί, as in Isai. i. 29, LXX. καὶ ἐπαισχυνθήσονται ἐπὶ τοῖς κήποις αὐτῶν. Elsewhere (1) with an *accusative,* as in i. 16. Mark viii. 38, ὃς γὰρ ἐὰν ἐπαισχυνθῇ με κ.τ.λ. (2) with an *infinitive,* Heb.

ρωθέντες ἀπὸ τῆς ἁμαρτίας, δουλωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ
23 τέλος ζωὴν αἰώνιον. τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος· τὸ δὲ χάρισμα τοῦ Θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

VII. 1 Ἢ ἀγνοεῖτε, ἀδελφοί, γινώσκουσιν γὰρ νόμον

ii. 11, οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν κ.τ.λ. (3) with *accusative and infinitive*, Heb. xi. 16, οὐκ ἐπαισχύνεται αὐτοὺς ὁ Θεὸς Θεὸς ἐπικαλεῖσθαι αὐτῶν κ.τ.λ. (4) *absolutely*, as 2 Tim. i. 12, ἀλλ' οὐκ ἐπαισχύνομαι.

τὸ γὰρ τέλος] Reason for the negative implied in the preceding question. *What fruit? None: worse than none: for*, &c. Compare 2 Cor. xi. 15, ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν. Phil. iii. 19, ὧν τὸ τέλος ἀπώλεια. Heb. vi. 8, ἧς τὸ τέλος εἰς καῦσιν. 1 Pet. iv. 17, τί τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ Θεοῦ εὐαγγελίῳ; If the reading is, τὸ μὲν γάρ, it implies a (suppressed) contrast following, as to the *present* consequences of sin.

θάνατος] In every sense: *natural* death, *spiritual* death, *eternal* death.

22. νυνί] See note on iii. 21, νυνί.

καρπόν...τὸ δὲ τέλος ζωήν] John iv. 36, καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον.

23. τὰ γάρ] Sin gives *wages;* the ruin which follows it is fairly *earned;* but the Christian's reward is, after all, a *gift*. See Luke xvii. 10, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε ὅτι δοῦλοι ἀχρεῖοί ἐσμεν κ.τ.λ.

ὀψώνια] From ὄψον, *fish* (Num. xi. 22, LXX. ἢ πᾶν τὸ ὄψος τῆς θαλάσσης συναχθήσεται αὐτοῖς), or *meat* (Tobit vii. 9, καὶ ἔθυσαν κριὸν προβάτων, καὶ παρέθηκαν ὄψα πλείανα), comes the compound ὀψώνιον, *provisions* (*supplies*) *given in remuneration for service*, whether (1) *generally*, as 1 Esdr. iv. 56, καὶ πᾶσι τοῖς φρουροῦσι τὴν πόλιν ἔγραψε δοῦναι αὐτοῖς κλήρους καὶ ὀψώνια. 2 Cor. xi. 8, λαβὼν ὀψώνιον πρὸς τὴν ὑμῶν διακονίαν κ.τ.λ. or (2) *specially*, as *military* pay: 1 Macc. iii. 28, καὶ ἔδωκεν ὀψώνια ταῖς δυνάμεσιν αὐτοῦ εἰς ἐνιαυτόν. xiv. 32. Luke iii. 14, ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν. 1 Cor. ix. 7, τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ;

χάρισμα] See note on i. 11, χάρισμα πνευματικόν.

ζωὴ αἰώνιος ἐν Χριστῷ] 1 John v. 11, 12, ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ Θεός, καὶ αὕτη ἡ ζωὴ ἐν

λαλῶ, ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον ζῇ; ἡ γὰρ ὕπανδρος γυνὴ τῷ ζῶντι 2 ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνήρ,

τῷ υἱῷ αὐτοῦ ἐστίν. ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωήν κ.τ.λ.

VII. 1—6. Ἢ ἀγνοεῖτε, ἀδελφοί] The statement in vi. 14, οὐ γάρ ἐστε ὑπὸ νόμον (which has been cleared, in verses 15—23, from its apparently antinomian consequences) requires further explanation and proof. There is also, as usual, a nearer link of connection between the two chapters. The words of vi. 23, τὸ χάρισμα τοῦ Θεοῦ, and ἐν Χριστῷ Ἰησοῦ, imply of themselves that the Law is not the ground of man's acceptance. This then is the train of thought. *It does not follow, because a person has once been under a certain obligation, that therefore that obligation should be perpetual. A wife, for example, is bound to her husband while he lives: but his death releases her. Death breaks all such bonds: whether it be the death of the person bound, or of the person to whom the other is bound.* Thus, while the more precise application of the comparison would have introduced the idea of the death of the *Law* (the vitality of which consisted only in its being God's ordinance for man), it better suits the language of the previous chapter to speak of *our* death, as anticipated and foreshown in Christian Baptism. *Over us, as dead and risen men, the Law has lost its hold.*

1. ἢ ἀγνοεῖτε] *There is nothing shocking in the assertion that we are no longer under the Law. You all know that the power of the Law—of any law—over man, ceases at death. And we are dead.* See vi. 3—11.

νόμον...ὁ νόμος] *To persons acquainted with a law ... that that law,* &c.

2. ἡ γὰρ ὕπανδρος] 1 Cor. vii. 39, γυνὴ δέδεται ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ κοιμηθῇ ὁ ἀνήρ, ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι.

ὕπανδρος] Num. v. 29, LXX. ᾧ ἂν παραβῇ ἡ γυνὴ ὕπανδρος οὖσα. Prov. vi. 24, 29. Ecclus. ix. 9. xli. 21.

τῷ ζῶντι ἀνδρί] *To the (still) living husband.*

δέδεται νόμῳ] *Has been bound by a law.* The dative indicates the fetter, or instrument of the binding. Thus Mark v. 3, 4, οὐδὲ ἁλύσει οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν δῆσαι, διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἁλύσεσιν δεδέσθαι κ.τ.λ. John xi. 44, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις. Acts xii. 6, δεδεμένος ἁλύσεσιν δυσίν. xx. 22, δεδεμένος ἐγὼ τῷ πνεύματι. xxi. 33.

νόμῳ...τοῦ νόμου] *By a law*

3 κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός. ἄρα οὖν ζῶντος τοῦ ἀνδρὸς μοιχαλὶς χρηματίσει ἐὰν γένηται ἀνδρὶ ἑτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνήρ,

...from that law of (belonging to, binding her to) the husband.

κατήργηται ἀπό] The perfect expresses, *she is at once (by the very fact of his death) discharged from the law of the husband.* For καταργεῖν see note on iii. 3, καταργήσει. From the sense of *abolishing, destroying,* comes that of *cutting off* or *severing from:* as here, and verse 6. Compare Gal. v. 4, κατηργήθητε ἀπὸ Χριστοῦ.

3. ἄρα οὖν] This combination is peculiar to St Paul. See verse 25. v. 18. viii. 12. ix. 16, 18. xiv. 19. Gal. vi. 10. Eph. ii. 19. 1 Thess. v. 6. 2 Thess. ii. 15.

χρηματίσει] The verb χρηματίζειν, *to transact business,* is sometimes (1) *absolute,* as in 1 Kings xviii. 27, LXX. μήποτε χρηματίζει αὐτός, ἢ μήποτε καθεύδει αὐτὸς κ.τ.λ. and by a peculiar and post-classical idiom comes to mean, *to transact business as (under the name of),* and so *to pass for, to be called,* &c. as here, and Acts xi. 26, ἐγένετο δὲ...χρηματίσαι τε πρ. ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς. Sometimes (2) it is followed by τινί or πρός τινα (*the person dealt with*), with or without an *accusative of the business transacted.* Sometimes (3) it has an *accusative of the person dealt with,* or (in the passive) has the person dealt with for its nominative. In Scripture it is specially used (in all constructions) in a sacred sense, of *the communications of God with men* in the form of *revelation, admonition,* or *direction.* Thus (1) Jerem. xxv. 30, LXX. Κύριος ἀφ' ὑψηλοῦ χρηματιεῖ. Heb. xii. 25, εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον ἐπὶ γῆς παραιτησάμενοι τὸν χρηματίζοντα κ.τ.λ. (2) Job xl. 8, οἴει δέ με ἄλλως σοι κεχρηματικέναι; Jerem. xxvi. 2, καὶ χρηματιεῖς πᾶσι τοῖς Ἰουδαίοις... ἅπαντας τοὺς λόγους οὓς συνέταξά σοι αὐτοῖς χρηματίσαι κ.τ.λ. xxx. 2, πάντας τοὺς λόγους οὓς ἐχρημάτισα πρὸς σέ. Luke ii. 26, καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου. (3) Matt. ii. 12, 22, καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρῴδην ... χρηματισθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας. Acts x. 22, Κορνήλιος ἑκατοντάρχης ... ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου μεταπέμψασθαί σε. Heb. viii. 5, καθὼς κεχρημάτισται Μωυσῆς μέλλων ἐπιτελεῖν τὴν σκηνήν. xi. 7, πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων. From this

ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα γενομένην ἀνδρὶ ἑτέρῳ. ὥστε, 4 ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ

usage is derived χρηματισμός, *a Divine communication*, xi. 4. 2 Macc. ii. 4.

γένηται ἀνδρί] Ruth i. 12, 13, LXX. γεγήρακα τοῦ μὴ εἶναι ἀνδρί... ἔστι μοι ὑπόστασις τοῦ γενηθῆναί με ἀνδρί...ἢ αὐτοῖς κατασχεθήσεσθε τοῦ μὴ γενέσθαι ἀνδρί;

τοῦ μὴ εἶναι] *For the sake of her not being (to prevent her from being)*, &c. It is given as the humane and merciful *object* of the freedom spoken of. See note on i. 24, τοῦ ἀτιμάζεσθαι. Also vi. 6, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ. viii. 12, τοῦ κατὰ σάρκα ζῆν.

4. ὥστε] *So that. Apply the same rule to the subject now before us, and what is the result? This.* For this use of ὥστε with the indicative, compare vii. 12. xiii. 2. Matt. xii. 12, ὥστε ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν. xix. 6, ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία. xxiii. 31. Mark ii. 28, ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου. x. 8. 1 Cor. iii. 7, ὥστε οὔτε ὁ φυτεύων ἐστίν τι κ.τ.λ. vii. 38. xi. 27. xiv. 22. 2 Cor. iv. 12. v. 16, 17, ὥστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἴδαμεν...ὥστε εἴ τις ἐν Χριστῷ, καινὴ κτίσις. Gal. iii. 9, 24, ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν. iv. 7, 16, ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν;

καὶ ὑμεῖς] *Ye also;* as well as those whose conjugal obligation has been broken by death. The *precise* comparison would have been, *As the death of the husband releases the wife, so the death (abolition) of the Law has released you.* But the latter clause is reversed (to suit the view of chap. vi.), and becomes, not, *The Law is dead to you*, but, *You are dead to the Law.* See note on verses 1—6.

ἐθανατώθητε τῷ νόμῳ] *Were put to death in relation to the Law.* See note on vi. 2, ἀπεθάνομεν. *United as you are to Christ, you died when He died. And death breaks the fetters of law. Law is not made for the dead man, but for the living: and not for the risen man, but for the man in flesh.* For θανατοῦν, see viii. 13, 36. Matt. x. 21. xxvi. 59, ὅπως αὐτὸν θανατώσουσιν. xxvii. 1, ὥστε θανατῶσαι αὐτόν. Mark xiii. 12. xiv. 55. Luke xxi. 16. 2 Cor. vi. 9. 1 Pet. iii. 18, θανατωθεὶς μὲν σαρκὶ ζωοποιηθεὶς δὲ πνεύματι. It occurs about 140 times in the Septuagint.

διὰ τοῦ σώματος τοῦ Χριστοῦ, εἰς τὸ γενέσθαι ὑμᾶς ἑτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ Θεῷ. ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου

διὰ τοῦ σώματος τοῦ Χριστοῦ] *Through (by means of) the body of Christ. You were put to death by means of the putting to death of Christ's body.* See Eph. ii. 16. Col. i. 22, ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου. Heb. x. 10, διὰ τῆς προσφορᾶς τοῦ σώματος Ἰησοῦ Χριστοῦ. 1 Pet. ii. 24, ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον.

γενέσθαι ἑτέρῳ ... καρποφορήσωμεν] The figure of *marriage* is still continued. For καρπός, in the sense of *offspring*, see Gen. xxx. 2, LXX. Psal. cxxvii. 3. cxxxii. 11. Jerem. xii. 2, ἐτεκνοποίησαν καὶ ἐποίησαν καρπόν. Lam. ii. 20. Mic. vi. 7, πρωτότοκά μου...καρπὸν κοιλίας μου. Luke i. 42. Acts ii. 30. *Union with Christ in His death involves union with Christ in His life after death: and that union is a productive union to the glory and praise of God.* For the *sense* of καρποφορήσωμεν compare Gal. v. 22, ὁ δὲ καρπὸς τοῦ πνεύματός ἐστιν ἀγάπη, χαρά, εἰρήνη κ.τ.λ. For the word, Hab. iii. 17, LXX. διότι συκῆ οὐ καρποφορήσει κ.τ.λ. Matt. xiii. 23. Mark iv. 20, 28. Luke viii. 15. Col. i. 6, 10, ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες.

5. ὅτε γὰρ ἦμεν] *For when we were in the flesh. When our existence was contained within the flesh. When we had no other life than that which is lived within the confines of the flesh.* St Paul elsewhere speaks of himself as still ἐν σαρκὶ ζῶν (Gal. ii. 20), ἐν σαρκὶ περιπατῶν (2 Cor. x. 3), &c. but always in contrast with the higher life, of grace and of the Spirit, which made the εἶναι ἐν τῇ σαρκί, *the flesh-contained being*, no longer descriptive of his condition as a whole. See, for example, 2 Cor. iv. 11, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν.

τὰ παθήματα τῶν ἁμαρτιῶν] See Gal. v. 24, οἱ δὲ τοῦ Χριστοῦ Ἰησοῦ τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις. In these two instances, πάθημα, which is elsewhere (viii. 18. 2 Cor. i. 6. Col. i. 24. 2 Tim. iii. 11. Heb. x. 32. 1 Pet. v. 9) *suffering*, whether bodily, mental, or spiritual, receives from the context the idea rather of *passion* (like πάθος, i. 26. Col. iii. 5. 1 Thess. iv. 5).

τὰ διὰ τοῦ νόμου] Compare v. 20, νόμος δὲ παρεισῆλθεν ἵνα πλεονάσῃ τὸ παράπτωμα. 1 Cor.

ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν εἰς τὸ καρποφορῆσαι τῷ θανάτῳ· νυνὶ δὲ κατηργήθημεν ἀπὸ 6

xv. 56, ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος. For the developement of the paradox, see verses 7—25.

ἐνηργεῖτο] From ἐνεργός, *at work* (Ezek. xlvi. 1, LXX. ἓξ ἡμέρας τὰς ἐνεργούς, *the six working days*, opposed to ἐν δὲ τῇ ἡμέρᾳ τῶν σαββάτων), comes the verb ἐνεργεῖν, *to work* or *operate*. (1) *Transitively*, as Prov. xxi. 6, ὁ ἐνεργῶν θησαυρίσματα γλώσσῃ ψευδεῖ. xxxi. 12, ἐνεργεῖ γὰρ τῷ ἀνδρὶ ἀγαθόν. Isai. xli. 4, τίς ἐνήργησε καὶ ἐποίησε ταῦτα; 1 Cor. xii. 6, 11, καὶ ὁ αὐτὸς Θεὸς ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν...πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ πνεῦμα. Gal. iii. 5, ὁ οὖν...ἐνεργῶν δυνάμεις ἐν ὑμῖν. Eph. i. 11, 20, τοῦ τὰ πάντα ἐνεργοῦντος...ἣν ἐνήργησεν ἐν τῷ Χριστῷ. Phil. ii. 13, ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν κ. τ. λ. (2) *Intransitively*, as Wisdom xv. 11, τὸν ἐμπνεύσαντα αὐτῷ ψυχὴν ἐνεργοῦσαν. xvi. 17, ἐν τῷ πάντα σβεννύντι ὕδατι πλεῖον ἐνήργει τὸ πῦρ. Matt. xiv. 2, διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. Mark vi. 14. Gal. ii. 8, ὁ γὰρ ἐνεργήσας Πέτρῳ...ἐνήργησεν καὶ ἐμοί. Eph. ii. 2, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας. Phil. ii. 13, καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν. And so ἐνεργεῖσθαι always: as here, and 1 Esdr. ii. 18, καὶ ἐπεὶ ἐνεργεῖται τὰ κατὰ τὸν ναόν. 2 Cor. i. 6, τῆς ἐνεργουμένης ἐν ὑπομονῇ κ.τ.λ. iv. 12, ὁ θάνατος ἐν ἡμῖν ἐνεργεῖται. Gal. v. 6, πίστις δι' ἀγάπης ἐνεργουμένη. Eph. iii. 20, κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν. Col. i. 29, κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει. 1 Thess. ii. 13, λόγον Θ. ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν. 2 Thess. ii. 7, τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας. James v. 16, δέησις δικαίου ἐνεργουμένη. St Paul generally (but note an exception in the second ἐνεργεῖν of Phil. ii. 13) uses ἐνεργεῖν of the working of God (and the evil spirit, Eph. ii. 2), ἐνεργεῖσθαι of human or mental agencies.

ἐν τοῖς] As the field in which they acted. James iv. 1, τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν.

τῷ θανάτῳ] As the fruits of union with Christ are said (verse 4) to redound to the glory of God, so those of our evil nature are said to augment the triumph, as it were, of *Death*; of misery and ruin here and hereafter.

6. κατηργήθημεν] See note on verse 2. The aorist indicates that the release spoken of took

τοῦ νόμου, ἀποθανόντες ἐν ᾧ κατειχόμεθα, ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γράμματος.

7 Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; μὴ γέ-

vii. 6. *Or omit* ἡμᾶς.

place at the moment of union with Christ in conversion and baptism.

ἀποθανόντες ἐν ᾧ] That is, ἐκείνῳ ἐν ᾧ. *By having died in relation to that thing wherein we were held fast;* that is, the Law. For ἐν, see note on iii. 19, τοῖς ἐν τῷ νόμῳ. Compare Gal. ii. 19, διὰ νόμου νόμῳ ἀπέθανον κ.τ.λ. The English Version (*that being dead wherein we were held*) is made from the unsupported reading ἀποθανόντος. *That law in which we were held having itself died.* But see notes on verses 1—6, and on verse 4.

κατειχόμεθα] See note on i. 18, τῶν τὴν ἀλήθειαν. For the sense, compare Gal. iii. 23, ὑπὸ νόμον ἐφρουρούμεθα συγκλειόμενοι. iv. 3, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεν δεδουλωμένοι.

ὥστε] *The result and object of this death to the Law is, not our freedom from God's service, but a change in its nature.*

ἐν καινότητι] Literally, *in newness of (belonging to) spirit, and not in oldness of (belonging to) letter. In a new state, of which the essence is spirit,* a new spirit, a soul quickened and animated by the presence of the Holy Spirit, *instead of that old state, of which the characteristic was obedience to a written enactment.* See note (with references) on ii. 29, ἐν πνεύματι οὐ γράμματι. For καινότης, and the construction, see note on vi. 4, ἐν καινότητι ζωῆς. For παλαιότης (only found here) compare 2 Cor. iii. 14, τῆς παλαιᾶς διαθήκης. Heb. viii. 13, ἐν τῷ λέγειν καινὴν πεπαλαίωκεν τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον ἐγγὺς ἀφανισμοῦ.

7—25. τί οὖν κ.τ.λ.] The expression in verse 5, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου, might seem to impugn the holiness of the Law of God. But it is not so. The fault lies, not in the Law, but in the condition of the human will. The nature of the struggle between law and inclination is described; how it is that ἡ ἐντολὴ ἡ εἰς ζωὴν becomes eventually εἰς θάνατον.

7. τί οὖν] When I speak of *sinful passions working through the Law,* I do not mean that *the Law is sin,* or can reasonably be

νοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων εἰ μὴ διὰ νόμου· τήν τε γὰρ ἐπιθυμίαν οὐκ ἤδειν, εἰ μὴ ὁ νόμος ἔλεγεν, Οὐκ ἐπιθυμήσεις. ἀφορμὴν δὲ 8 λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς κατηργά-

charged with *causing* sin: but *this* I say, that by the Law is the *knowledge* of sin. See iii. 20, and note on διὰ γὰρ νόμου.

ἀλλά] After μὴ γένοιτο, as in verse 13 and xi. 11. *Nevertheless this we shall say.* The Law does not *create* sin. Sin, the radical evil, self-will and estrangement from God, is there, in the heart, all along. But the Law reveals, and (in a certain sense) provokes it.

οὐκ ἔγνων εἰ μή] *I know not sin except by means of a law. I only came to the knowledge of sin by the instrumentality of a revelation of duty.*

τήν τε γάρ] One example of the operation of a Divine Law, drawn from the tenth commandment. The τε (*both*) is put as if another example were to follow with καί.

οὐκ ἤδειν, εἰ μή] *I knew not unless the Law was saying. I only knew by the Law saying. My knowledge* (*consciousness*) *of desire*, as a restless unruly force within, *was due to its prohibition by the Law.*

ἔλεγεν] Exod. xx. 17, LXX. The imperfect seems to express the *reiteration* of the prohibition, in every hearing and reading of the Decalogue. *The Law was saying; kept saying.*

8. ἀφορμὴν δὲ λαβοῦσα] *Sin, having got a starting-point by means of the commandment, &c.* Sin, the essence of which is the self-will existing and acting in independence of the will of God, avails itself of the Divine prohibition as an opportunity of open rebellion. It was so in the first transgression: Gen. iii. 1, &c. τί ὅτι εἶπεν ὁ Θεός, οὐ μὴ φάγητε κ.τ.λ.

ἀφορμήν] Properly, (1) *a start* or *setting out:* (2) *a starting-point;* and, especially in military matters, *a base of operations:* (3) *an occasion* or *opportunity, pretext* or *excuse.* It is once used in the Septuagint; Ezek. v. 7, ἀνθ' ὧν ἡ ἀφορμὴ ὑμῶν ἐκ τῶν ἐθνῶν κ.τ.λ. (apparently in the sense, *You made the surrounding nations your excuse for breaking my statutes*). 2 Cor. v. 12, ἀφορμὴν διδόντες ὑμῖν καυχήματος ὑπὲρ ἡμῶν. xi. 12, ἵνα ἐκκόψω τὴν ἀφορμὴν τῶν θελόντων ἀφορμήν. Gal. v. 13, μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί. 1 Tim. v. 14, μηδεμίαν ἀφορμὴν διδόναι τῷ ἀντικειμένῳ κ.τ.λ.

ἡ ἁμαρτία] The article ex-

σατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν. χωρὶς γὰρ νό-
9 μου ἁμαρτία νεκρά. ἐγὼ δὲ ἔζων χωρὶς νόμου

presses *sin as a whole;* sin in its combined and collective form within.

διὰ τῆς ἐντολῆς] To be taken with λαβοῦσα, not with κατηργάσατο. See verse 11.

κατηργάσατο] See note on iv. 15, κατεργάζεται.

χωρὶς γὰρ νόμου] Sin requires a law, a revelation of duty, a system of commands and prohibitions, to give it vitality. In essence and principle (see note on ἀφορμὴν δὲ λαβοῦσα) sin is prior to, and lies deeper than, the act of disobedience: wherever there is alienation from God, there is sin: but it lies as a dormant, dead thing within, waiting for the touch of law to animate it into resistance.

9. ἐγὼ δέ] Taken literally, the description would be somewhat ideal; true of the race rather than of the individual. It would represent the case of a man, already fallen in Adam (for sin, though inanimate, is there), but not yet placed under an express rule of duty like the Law of Moses, and therefore not chargeable with definite transgression: then comes a system of commands and prohibitions, and he learns for the first time his real subjection to sin. To St Paul himself such language could only apply with something of accommodation; with reference to a time when he was unconscious of the spiritual claim of the Law, and might imagine himself blameless in obedience to it: a deeper insight into its requirements might be described, somewhat figuratively, as *the commandment coming to him* as a stranger, though in form and sound long known. For the *personal* form given to the experience described, compare 1 Cor. iv. 6, ταῦτα δέ, ἀδελφοί, μετεσχημάτισα εἰς ἐμαυτὸν ... δι' ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε κ.τ.λ.

ἐγὼ δὲ ἔζων] Observe in this passage the alternations of the ἐγώ and the ἁμαρτία. (1) *Sin dead, I alive:* (2) *sin alive, I dead:* (3) *sin condemned, I emancipated* (viii. 2, 3). The first is the condition of nature; the second is the condition of law; the third is the condition of grace.

ἔζων] *Was alive.* Not in the full sense of ζήσεται in i. 17, ζήσεσθε in viii. 13, ζήσομεν in 2 Cor. xiii. 4, or ζήσῃ in Luke x. 28. Still it expresses a condition (1) of uprightness, as opposed to one of conscious transgression, and (2) of security, as opposed to one of conscious danger.

ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς ἡ ἁμαρτία ἀνέ-
ζησεν, ἐγὼ δὲ ἀπέθανον· καὶ εὑρέθη μοι ἡ ἐν- 10
τολὴ ἡ εἰς ζωήν, αὕτη εἰς θάνατον. ἡ γὰρ 11
ἁμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς
ἐξηπάτησέν με καὶ δι' αὐτῆς ἀπέκτεινεν. ὥστε 12

ἐλθούσης δὲ τῆς ἐντολῆς] Compare the opposite expression in Gal. iii. 25, *ἐλθούσης δὲ τῆς πίστεως*. The singular *ἐντολή* seems to refer to the particular commandment (*οὐκ ἐπιθυμήσεις*) selected as the specimen. In reference to the whole Law, the plural is always used. Matt. xix. 17, *τήρησον* [*or τήρει*] *τὰς ἐντολάς*. Mark x. 19, *τὰς ἐντολὰς οἶδας*. Luke xviii. 20, &c.

ἀνέζησεν] Luke xv. 24, *νεκρὸς ἦν καὶ ἀνέζησεν*. *That sin*, which was *νεκρά*, *revived*. It was not the *birth* of sin, but only its *revival*; the beginning of its action in the form of positive transgression.

ἀπέθανον] *Died*; incurred the penalty of transgression, which is death. Ezek. xviii. 4, LXX. *ἡ ψυχὴ ἡ ἁμαρτάνουσα, αὕτη ἀποθανεῖται*.

10. *εὑρέθη...εἰς*] 1 Pet. i. 7, *ἵνα τὸ δοκίμιον...εὑρεθῇ εἰς ἔπαινον κ.τ.λ.*

ἡ εἰς ζωήν] *Which was unto life*. This particular commandment, like the Law generally, pointed to life (acceptance and happiness) as the condition of obedience. See Lev. xviii. 5, LXX. *καὶ φυλάξεσθε πάντα τὰ προστάγματά μου...ἃ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς*. Ezek. xx. 11, &c. Gal. iii. 12.

αὕτη] ix. 8, *οὐ τὰ τέκνα τῆς σαρκός, ταῦτα τέκνα τοῦ Θεοῦ*. Matt. x. 22, *ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται*. xiii. 20, 22, 23, *ὁ δὲ ἐπὶ τὰ πετρώδη σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων κ.τ.λ.* xxiv. 13. xxvi. 23, *ὁ ἐμβάψας μετ' ἐμοῦ...οὗτός με παραδώσει*. Luke ix. 48, *ὁ γὰρ μικρότερος... οὗτός ἐστιν μέγας*. John vi. 46, *εἰ μὴ ὁ ὢν παρὰ τοῦ Θεοῦ, οὗτος ἑώρακεν τὸν πατέρα*. vii. 18, *ὁ δὲ ζητῶν τὴν δόξαν... οὗτος ἀληθής ἐστιν*. xv. 5, *ὁ μένων ἐν ἐμοί...οὗτος φέρει καρπὸν πολύν*. James i. 25, *ὁ δὲ παρακύψας...οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται*. 2 John 9, *ὁ μένων ἐν τῇ διδαχῇ, οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει*.

11. *διὰ τῆς ἐντολῆς*] To be taken with *λαβοῦσα*. See note on the same words in verse 8.

ἐξηπάτησεν] Gen. iii. 13, LXX. *εἶπεν ἡ γυνή, Ὁ ὄφις ἠπάτησέ με, καὶ ἔφαγον*. Susan. 56, *τὸ κάλλος ἐξηπάτησέ σε, καὶ ἡ ἐπιθυμία διέστρεψε τὴν καρδίαν σου*. 2 Cor. xi. 3, *φοβοῦμαι δὲ μήπως*

ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ ἁγία καὶ δικαία
13 καὶ ἀγαθή. τὸ οὖν ἀγαθὸν ἐμοὶ ἐγένετο θάνατος; μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτω-

ὡς ὁ ὄφις ἐξηπάτησεν Εὔαν ἐν τῇ πανουργίᾳ αὐτοῦ, φθαρῇ τὰ νοήματα ὑμῶν κ.τ.λ. 1 Tim. ii. 14, καὶ Ἀδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἐξαπατηθεῖσα ἐν παραβάσει γέγονεν. Heb. iii. 13, ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν ἀπάτῃ τῆς ἁμαρτίας. All sin is committed under a deception, momentary at least, as to (1) the satisfaction to be found in it, (2) the excuse to be made for it, (3) the probability of its punishment. The strengthened form ἐξαπατᾶν occurs also in xvi. 18. 1 Cor. iii. 18. 2 Thess. ii. 3.

δι' αὐτῆς] *By means of it (the ἐντολή).* Using the prohibition as its instrument; in the sense explained in notes on verses 8 and 9.

ἀπέκτεινεν] See note on verse 9, ἀπέθανον. Compare 2 Cor. iii. 6, τὸ γὰρ γράμμα ἀποκτέννει. Here *sin* is said to do *by* the commandment that which there the Law *itself* is said to do.

12. ὥστε] See note on verse 4, ὥστε.

ὁ μὲν νόμος] The insertion of μέν, though not followed by an expressed antithesis, shows that the sense is, *The Law indeed is holy, but sin works death by it.* Or, in English idiom, *Although the Law is holy, yet sin works death by it.* The question in verse 13 interrupts the intended order, and gives a different form to the remainder of the sentence.

ὁ νόμος...ἡ ἐντολή] *The Law* as a whole, and *the commandment* (οὐκ ἐπιθυμήσεις) in particular.

13. τὸ οὖν ἀγαθόν] *Is then the Law of God chargeable with my condemnation? Not so. That would be a conclusion as unjust as irreverent. It is not the Law, it is sin, which wrought the ruin. Sin, that it might be displayed (φανῇ) in its true light, as sin, as a thing so malignant that it can even use that which is good as an instrument of destruction.*

μὴ γένοιτο· ἀλλά] See note on verse 7, ἀλλά.

ἡ ἁμαρτία] Understand, ἐμοὶ ἐγένετο θάνατος.

φανῇ] Matt. vi. 5, 16, 18, ὅπως φανῶσιν τοῖς ἀνθρώποις νηστεύοντες...ὅπως μὴ φανῇς κ.τ.λ. 2 Cor. xiii. 7, οὐχ ἵνα ἡμεῖς δόκιμοι φανῶμεν.

ἵνα γένηται] *That thus the*

λὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. οἴδαμεν γὰρ 14
ὅτι ὁ νόμος πνευματικός ἐστιν· ἐγὼ δὲ σάρκινός
εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν· ὃ γὰρ κατ- 15

14. *Or* οἶδ. δὲ ὅτι.

commandment (that particular specimen of the Divine Law which has been the topic throughout) might be the means of exposing the exceeding sinfulness of sin, as a thing capable of perverting even good into evil.

καθ' ὑπερβολήν] From the literal sense, of *overshooting the mark*, comes that of *excess* generally. *Beyond measure, exceedingly.* The phrase occurs also in 1 Cor. xii. 31. 2 Cor. i. 8. iv. 17, καθ' ὑπερβολὴν εἰς ὑπερβολήν. Gal. i. 13.

14. οἴδαμεν γάρ] viii. 22. 2 Cor. v. 1.

ὅτι ὁ νόμος] *The Law is spiritual; belongs to spirit; requires for the satisfaction of its demands a spiritual mind* (see viii. 4): *whereas I, to whom the Law comes, am a man of flesh, a creature of sense and earth.* The ἐγώ here is not the Christian man, of whom a very different account is given in viii. 2, &c. but the *I* of nature, to whom the Law addresses itself from without, saying, *Do this, and thou shalt live.*

σάρκινος] See note on vi. 19, σαρκός. The distinction between σάρκινος (*carneus*) and σαρκικός (*carnalis*) is always observable, even where the two words are applied to the same person, as in 1 Cor. iii. 1. 3, οὐκ ἠδυνήθην λαλῆσαι ὑμῖν ὡς πνευματικοῖς ἀλλ' ὡς σαρκίνοις...ἔτι γὰρ σαρκικοί ἐστε...οὐχὶ σαρκικοί ἐστε καὶ κατὰ ἄνθρωπον περιπατεῖτε; Elsewhere the difference is clearly marked (1) 2 Cor. iii. 3, οὐκ ἐν πλαξὶν λιθίναις ἀλλ' ἐν πλαξὶν καρδ. σαρκίναις. Heb. vii. 16, ὃς οὐ κατὰ νόμον ἐντολῆς σαρκίνης γέγονεν, ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου. (2) 2 Cor. i. 12, οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν χάριτι Θεοῦ. x. 3, 4, ἐν σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ σάρκα στρατευόμεθα· τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικά, ἀλλὰ δυνατὰ τῷ Θεῷ κ.τ.λ. 1 Pet. ii. 11, τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κ.τ.λ.

πεπραμένος ὑπό] *Sold so as to be under sin; enslaved to sin as by regular sale and purchase.* Compare 1 Kings xxi. 25, LXX. ὃς ἐπράθη ποιῆσαι τὸ πονηρὸν ἐνώπιον Κυρίου. For ὑπὸ τὴν ἁμαρτίαν see note on iii. 9, ὑφ' ἁμαρτίαν.

15. ὃ γὰρ κατεργάζομαι] *That thing which I perform—that which I work out ever so*

ἐργάζομαι οὐ γινώσκω· οὐ γὰρ ὃ θέλω τοῦτο
16 πράσσω, ἀλλ' ὃ μισῶ τοῦτο ποιῶ. εἰ δὲ ὃ οὐ
θέλω τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός·
17 νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ
18 οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. οἶδα γὰρ ὅτι οὐκ οἰκεῖ
ἐν ἐμοί, τοῦτ' ἔστιν ἐν τῇ σαρκί μου, ἀγαθόν.

15. *Or omit the former* τοῦτο. 17. *Or* ἐνοικοῦσα.

thoroughly—I know not: I have no knowledge of it, as if it were of my own willing and doing: I do it in blind obedience to the dictation of another, whose slave and tool I am. See John xv. 15, ὁ δοῦλος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος. For κατεργάζομαι see note on iv. 15, κατεργάζεται.

οὐ γὰρ ὃ θέλω] *I may well say, I am made to act without my own knowledge; for I am even made to act against my own will.* For πράσσω and ποιῶ see note on i. 32, ποιοῦσιν...πράσσουσιν.

16. εἰ δὲ ὅ] *This inward disapproval of my own act is an unconscious tribute to the holiness of the Law which I transgress.*

17. νυνὶ δέ] *It is as if I were two persons, not one; my true, my better self, desiring what is right, but overmastered by an evil power which, though an alien, has taken up its abode* (οἰκοῦσα) *in me, and manages me against my will.*

ἡ οἰκοῦσα ἐν ἐμοί] This idea of *domestication within a man* is applied in Scripture to two opposite inmates, (1) the evil spirit, or (as here) sin personified, and (2) the Spirit of God. Thus (1) Matt. xii. 43—45, τὸ ἀκάθαρτον πνεῦμα...λέγει, Εἰς τὸν οἶκόν μου ἐπιστρέψω...καὶ εἰσελθόντα κατοικεῖ ἐκεῖ κ.τ.λ. Luke xi. 24—26. (2) viii. 9, εἴπερ πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. 1 Cor. iii. 16, ναὸς Θεοῦ ἐστὲ καὶ τὸ πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν. 2 Cor. vi. 16, ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω. Eph. iii. 17, κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν. James iv. 5, τὸ πνεῦμα ὃ κατῴκισεν ἐν ἡμῖν.

18. οἶδα γάρ] Reason for describing Sin as his inhabitant. *For I know that there dwells not in me, that is, in my flesh, anything good. And I know it thus; because I find even the will to do good powerless to make the good done.*

σαρκί] See note on verse 5, ὅτε γὰρ ἦμεν. Also on vi. 19, σαρκός.

τὸ γὰρ θέλειν παράκειταί μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὔ· οὐ γὰρ ὃ θέλω ποιῶ ἀγαθόν, ἀλλὰ ὃ οὐ θέλω κακὸν τοῦτο πράσσω. εἰ δὲ ὃ οὐ θέλω τοῦτο ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. εὑρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλὸν ὅτι ἐμοὶ τὸ κακὸν παράκειται· συνήδομαι γὰρ τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω ἄν-

16 19 20 21 22

τὸ γὰρ θέλειν] The same distinction between the *will* and the *act* is seen in Phil. ii. 13, ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας.

παράκειται] As παριστάναι (see note on vi. 13) is *to set beside, to present for use;* so παράκεισθαι is *to lie beside, to be present for use;* as, for example, food on the table (Ecclus. xxxi. 16, φάγε ὡς ἄνθρωπος τὰ παρακείμενά σοι), or (as here, and in verse 21) faculties and capacities of will and action.

20. εἰ δὲ ὅ] *This double personality* (see note on verse 17) *is a dethronement of the* ἐγώ *in favour of the* ἁμαρτία. *I am not my own master. I am overborne by the violence of a usurper within. I am like the demoniacs in the Gospels, whose organs of speech were constrained by an alien inmate to cry out against the Deliverer, What have I to do with Thee?*

21. εὑρίσκω ἄρα τὸν νόμον] *I find then with regard to the Law, that to me who would fain do that which is good, to me (I say) that which is evil is present.* The construction is twice broken: (1) τὸν νόμον is put as if the intention had been to complete the sentence thus: *I find then the Law powerless to effectuate in me that well-doing which my will approves:* (2) ἐμοί is repeated, for the sake of clearness, in consequence of the late place of ὅτι.

22. συνήδομαι] Like συνευδοκεῖν (1 Macc. i. 57, εἴ τις συνευδόκει τῷ νόμῳ), and συγχαίρειν (1 Cor. xiii. 6, συγχαίρει δὲ τῇ ἀληθείᾳ), συνήδεσθαι means *to be pleased together with, to rejoice with;* and thus the ἐγώ of this passage, the true self, is said to *sympathize with the Law of God in its satisfaction* in that which is good.

κατά] *According to, as regards.* See note on i. 4, κατὰ πνεῦμα ἁγιωσύνης, i. 15, τὸ κατ' ἐμὲ πρόθυμον.

τὸν ἔσω ἄνθρωπον] See note

23 θρωπον, βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσίν μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου καὶ αἰχμαλωτίζοντά με ἐν τῷ νόμῳ τῆς ἁμαρ-

23. *Or omit the* 2nd ἐν.

on vi. 6, ὁ παλαιὸς ἡμῶν ἄνθρωπος.

23. ἕτερον νόμον] *Another law, a different rule of conduct;* explained afterwards as *the law of sin.* For ἕτερος (*different*) as distinguished from ἄλλος (*additional*), see Gal. i. 6, 7, εἰς ἕτερον εὐαγγέλιον, ὃ οὐκ ἔστιν ἄλλο. For νόμος in this general sense, as *a rule* or *principle of life*, compare iii. 27, διὰ νόμου πίστεως, and note there.

ἐν τοῖς μέλεσίν μου] As the place of its abode, and region of its warfare. For μέλεσιν see note on vi. 13, τὰ μέλη ὑμῶν.

ἀντιστρατευόμενον] James iv. 1, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν. 1 Pet. ii. 11, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς. The compound form occurs only here. The construction with the dative resembles that of ἀντίκεισθαι, ἀντιπίπτειν, ἀντιτάσσεσθαι, &c.

τῷ νόμῳ τοῦ νοός μου] *The law of* (*belonging to, accepted by*) *my mind.* In other words, *the Law of God;* see verse 22. The νοῦς is *the natural mind*, the understanding and reason; able to pass an approving judgment upon the beauty and holiness of the Divine Law, but itself requiring renewal by the Holy Spirit in order to turn approval into obedience. See xii. 2, μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοός κ.τ.λ. In Eph. iv. 17, the heathen are said to walk ἐν ματαιότητι τοῦ νοὸς αὐτῶν, given up εἰς ἀδόκιμον νοῦν (Rom. i. 28). Elsewhere corrupters of the faith are described as men διεφθαρμένοι τὸν νοῦν (1 Tim. vi. 5), κατεφθαρμένοι τὸν νοῦν (2 Tim. iii. 8), having *the mind and conscience defiled* (Tit. i. 15). In Col. ii. 18, we read of the νοῦς τῆς σαρκός, *the mind belonging to the flesh*, debased by the influence of sense, and running into a self-confident and unauthorized speculation. On the other hand, in Eph. iv. 23, Christians are charged ἀνανεοῦσθαι τῷ πνεύματι τοῦ νοός, *to be gradually renewed in the spirit of their mind;* that is, *in the spiritual part of their rational nature;* the part lost in Adam, and recovered in Christ. Still, even in Christian people, the νοῦς is distinguishable from the πνεῦμα, as in 1 Cor. xiv. 14, τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστιν.

τίας τῷ ὄντι ἐν τοῖς μέλεσίν μου. ταλαίπωρος 24
ἐγὼ ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ σώματος

αἰχμαλωτίζοντα] Luke xxi. 24. 2 Cor. x. 5. 2 Tim. iii. 6, καὶ αἰχμαλωτίζοντες γυναικάρια κ.τ.λ. In the Septuagint, αἰχμαλωτεύειν is the commoner form: see Eph. iv. 8 (from Psalm lxviii. 19).

ἐν τῷ νόμῳ] *Leading me captive in* (as if *encircled by the chain of*) *the law of sin*, &c. See Eph. vi. 20, ὑπὲρ οὗ πρεσβεύω ἐν ἁλύσει. Philem. 10, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς.

τῷ νόμῳ τῆς ἁμαρτίας] The same with ἕτερον νόμον above.

24. ταλαίπωρος] Ps. cxxxvii. 8, LXX. Jer. iv. 30. Rev. iii. 17, ὁ ταλαίπωρος καὶ ἐλεεινός κ.τ.λ.

ταλαίπωρος ἐγὼ ἄνθρωπος] The words in their full bitterness are those of the man not yet emancipated by Christ. But the line cannot be drawn absolutely; (1) because of the *infection of nature remaining in the regenerate* (Art. ix.) and causing a continual experience of conflict and imperfection; (2) because of the unredeemed condition of the *body* in this life. Thus viii. 23, ἡμεῖς καὶ αὐτοὶ ἐν ἑαυτοῖς στενάζομεν υἱοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν. 2 Cor. v. 2, 4, καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες.... καὶ γὰρ οἱ ὄντες ἐν τῷ σκήνει στενάζομεν βαρούμενοι κ.τ.λ.

τίς με ῥύσεται] The question is adapted to the condition of the man who as yet knows not the answer.

ῥύσεται] From the primary idea of ῥύομαι (ἐρύω), *to draw to oneself*, comes that of *rescuing*, in all senses. Gen. xlviii. 16, LXX. ὁ ἄγγελος ὁ ῥυόμενός με ἐκ πάντων τῶν κακῶν. Exod. ii. 17, ἀναστὰς δὲ Μωϋσῆς ἐρρύσατο αὐτάς. xiv. 30, καὶ ἐρρύσατο Κύριος τὸν Ἰσραὴλ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐκ χειρὸς Αἰγυπτίων. Isai. lix. 20, καὶ ἥξει ἕνεκεν Σιὼν ὁ ῥυόμενος. Micah iv. 10, ἐκεῖθεν ῥύσεταί σε καὶ ἐκεῖθεν λυτρώσεταί σε Κύριος ὁ Θεός σου ἐκ χειρὸς ἐχθρῶν σου. Matt. vi. 13, ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. xxvii. 43. Luke i. 74. Rom. xi. 26. xv. 31. 2 Cor. i. 10, ὃς ἐκ τηλικούτου θανάτου ἐρρύσατο ἡμᾶς καὶ ῥύσεται κ.τ.λ. Col. i. 13. 1 Thess. i. 10, Ἰησοῦν τὸν ῥυόμενον ἡμᾶς ἐκ τῆς ὀργῆς τῆς ἐρχομένης. 2 Thess. iii. 2. 2 Tim. iii. 11, καὶ ἐκ πάντων με ἐρρύσατο ὁ Κύριος. iv. 17, 18. 2 Pet. ii. 7, 9.

τοῦ σώματος τοῦ θανάτου τούτου] *The body of* (*belonging to*) *this death*; this death which we see and feel everywhere: compare Eph. vi. 12, τοῦ σκότους τούτου. Or, *This body of* (*belonging to*) *death*; this body which is such as had been de-

25 τοῦ θανάτου τούτου; χάρις τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν. ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῒ δουλεύω νόμῳ Θεοῦ, τῇ δὲ σαρκὶ νόμῳ ἁμαρτίας.

scribed above. Either construction of τούτου is allowable; the former is somewhat the simpler. Both σῶμα and θάνατος are literal. The cry is for deliverance from that body of flesh and sense, which is both the abode and domain of sin (verse 23, τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς μέλεσίν μου), and itself doomed to die (Heb. ii. 15, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας). For the phrase τὸ σῶμα τοῦ θανάτου, compare vi. 6, 12, τὸ σῶμα τῆς ἁμαρτίας...ἐν τῷ θνητῷ ὑμῶν σώματι. viii. 11, ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν. Phil. iii. 21, τὸ σῶμα τῆς ταπεινώσεως ἡμῶν. Col. i. 22, ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ. ii. 11, ἐν τῇ ἀπεκδύσει τοῦ σώματος τῆς σαρκός.

25. χάρις τῷ Θεῷ] The question, τίς με ῥύσεται; cannot be left for a moment unanswered, although (as the following clause, ἄρα οὖν αὐτὸς ἐγὼ κ.τ.λ., shows) St Paul has not yet closed the subject of the unrenewed state. Reserving his fuller reply for chapter viii., he answers summarily and parenthetically here, *I thank God through Jesus Christ our Lord, for mastery over the body now, and for the promised redemption of the body hereafter.* For the form of expression, χάρις τῷ Θεῷ, see note on vi. 17. Compare especially 1 Cor. xv. 55—57, ποῦ σου, θάνατε, τὸ νῖκος;...τῷ δὲ Θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νῖκος διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

ἄρα οὖν] See note on verse 3. The inference here is drawn from the foregoing paragraph as a whole, disregarding the parenthetical clause χάρις τῷ Θεῷ κ.τ.λ.

αὐτὸς ἐγώ] *I myself*—the ἐγώ of the whole passage, distinguished throughout from the inhabitant sin—*am in a divided state, serving one law with the νοῦς, and another law with the σάρξ.* It is thus that St Paul sums up the whole description of the man under law. He is distracted between two services; the mind serving a law of right, the flesh serving a law of wrong. Greatly does he need a redemption, which can be found only in Christ. For a *secondary* application of the passage, to Christian men, see note on verse 24, ταλαίπωρος ἐγὼ ἄνθρωπος.

νόμῳ Θεοῦ...νόμῳ ἁμαρτίας] The absence of the article gives the idea of *one law*, and *another law: a law belonging to (pre-*

Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ VIII. 1
Ἰησοῦ. ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν 2

scribed by) God, and *a law belonging to (prescribed by) sin.*

VIII. 1, &c. Οὐδὲν ἄρα νῦν] The ἄρα marks an inference. And a near point of support for it might be found in the first clause of vii. 25. But it is in fact a far larger and more general deduction from the whole preceding portion of the Epistle. The 8th chapter may be said to join on to v. 11; continuing the grand subject of the consequences of Christ's redemption to all who believe. Several digressions have intervened. The parallel between Christ and Adam (v. 12—21). The answer to the possible charge of Antinomianism (vi. 1—23). The illustration of the assertion, *Ye are not under the Law* (vii. 1—6). The description of the practical working of the Law in the individual heart and life (vii. 7—25). Now the Apostle is free to expatiate unchecked on a wider field, which takes in both time and eternity, both grace and glory.

κατάκριμα] See v. 16, 18, τὸ μὲν γὰρ κρίμα ἐξ ἑνὸς εἰς κατάκριμα κ.τ.λ. In 2 Cor. iii. 9, the ministry of the Law is said to be τῆς κατακρίσεως.

τοῖς ἐν Χριστῷ] See note on vi. 11, ἐν Χριστῷ Ἰησοῦ.

2. ὁ γὰρ νόμος] *No condemnation—for,* &c. Observe (1) the same contrast as in vii. 9, 11, 17, 20, 25, between the ἐγώ and the ἁμαρτία. There is no impending κατάκριμα for the *man,* because there is an accomplished κατάκριμα for the *sin* (verse 3). (2) The introduction, for the first time, of a third νόμος, that of *the Spirit of life.* In vii. 22, 23, 25, we had the νόμος of God, with the νοῦς consenting to it, on the one hand; and on the other, the νόμος of sin, acting in the members of the body, prevailing over the νοῦς, leading captive the ἐγώ, practically victorious therefore in the conflict of the life. Here first enters the third combatant, the νόμος of the Divine πνεῦμα, and turns the scale in favour of good. For νόμος in this extended sense, see note on iii. 27, νόμου πίστεως.

τοῦ πνεύματος τῆς ζωῆς] *The Spirit of (belonging, essential to) the life:* that Holy Spirit, whose coming is the communication of eternal life to the soul. Compare John vi. 63, τὸ πνεῦμά ἐστιν τὸ ζωοποιοῦν. Rev. xi. 11, πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ. And for the form of expression, (1) John xiv. 17, τὸ πνεῦμα τῆς ἀληθείας. xv. 26. xvi. 13. 2 Cor. iv. 13, τὸ αὐτὸ πνεῦμα τῆς πίστεως. Eph. i. 13, τῷ πνεύματι

Χριστῷ Ἰησοῦ ἠλευθέρωσέν με ἀπὸ τοῦ νόμου
3 τῆς ἁμαρτίας καὶ τοῦ θανάτου. τὸ γὰρ ἀδύνα-
τον τοῦ νόμου, ἐν ᾧ ἠσθένει διὰ τῆς σαρκός, ὁ

τῆς ἐπαγγελίας τῷ ἁγίῳ. Heb. x. 29, τὸ πνεῦμα τῆς χάριτος. (2) John vi. 35, 48, ὁ ἄρτος τῆς ζωῆς. viii. 12, τὸ φῶς τῆς ζωῆς. Acts iii. 15, τὸν δὲ ἀρχηγὸν τῆς ζωῆς κ.τ.λ. Phil. ii. 16, λόγον ζωῆς. iv. 3, ἐν βίβλῳ ζωῆς. James i. 12, τὸν στέφανον τῆς ζωῆς. 1 John i. 1, τοῦ λόγου τῆς ζωῆς. Rev. ii. 7, ἐκ τοῦ ξύλου τῆς ζωῆς. iii. 5. xiii. 8. xvii. 8. xx. 15. xxi. 6, ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς. xxii. 14, 17, 19.

ἐν Χριστῷ Ἰησοῦ] It might be possible to connect these words closely with ζωῆς (2 Tim. i. 1, ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ) on the principle stated in the note on iv. 1, κατὰ σάρκα. But there is no such necessity: they may be taken with ἠλευθέρωσεν.

ἠλευθέρωσέν με] The tense expresses a single past act, and refers to the one marked bestowal of the Holy Spirit upon him at the great change and turning-point of his life. Compare Acts ii. 38, μετανοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν... καὶ λήμψεσθε τὴν δωρεὰν τοῦ ἁγίου πνεύματος. Eph. i. 13, πιστεύσαντες ἐσφραγίσθητε τῷ πνεύματι κ.τ.λ. For ἐλευθεροῦν see note on vi. 18, ἐλευθερωθέντες δέ.

τοῦ νόμου τῆς ἁμαρτίας] See vii. 23.

καὶ τοῦ θανάτου] See vii. 24.

3. τὸ γὰρ ἀδύνατον] *I say, liberated me; for,* &c. *The* κατάκρισις *of the* ἁμαρτία *is the* ἐλευθέρωσις *of the* ἐγώ. (1) The construction undergoes a change in the course of the sentence. *For the impossible thing of the Law, that in which it was weak through the flesh, God by sending His own Son...*[*effected; that is, He*] *condemned sin in the flesh.* If the clause τὸ ἀδύνατον τοῦ νόμου had been *an accusative in apposition with the sentence* (like τὴν λογικὴν λατρείαν ὑμῶν in xii. 1, or τὸ μαρτύριον καιροῖς ἰδίοις in 1 Tim. ii. 6) it would more probably have stood (as there) at the end, not at the beginning. The seeming exception in 2 Cor. vi. 13, τὴν δὲ αὐτὴν ἀντιμισθίαν κ.τ.λ., may rather illustrate the above interpretation: *the same recompense,* a recompense in like kind, [*give ye; that is,*] *be enlarged also yourselves.* (2) For the phrase τὸ ἀδύνατον τοῦ νόμου, compare ix. 22, καὶ γνωρίσαι τὸ δυνατὸν αὐτοῦ.

ἐν ᾧ] Not *in that* (*inasmuch as, because*), but simply *in which,* referring to τὸ ἀδύνατον above. Thus 1 Pet. i. 6, ἐν ᾧ

Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινεν τὴν

ἀγαλλιᾶσθε κ.τ.λ. iv. 4, ἐν ᾧ ξενίζονται κ.τ.λ.

ἠσθένει] See note on v. 6, ἀσθενῶν.

διὰ τῆς σαρκός] *Through (by means of) the flesh.* The flesh is *the instrument of the weakness* of the Law to secure obedience. Compare Matt. xxvi. 41, ἡ δὲ σὰρξ ἀσθενής. Also vi. 19, διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. And see note there on σαρκός.

τὸν ἑαυτοῦ υἱόν] The same emphasis is seen in verse 32, ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο κ.τ.λ.

πέμψας] Luke xx. 13, τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν. John iv. 34, τὸ θέλημα τοῦ πέμψαντός με. v. 23, 24, 30, 37, ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν κ.τ.λ. vi. 38, 39, 44. vii. 16, 18, 28, 33. viii. 16, 18, 26, 29. ix. 4. xii. 44, 45, 49. xiii. 20, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με. xiv. 24. xv. 21. xvi. 5, νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με.

ἐν ὁμοιώματι σαρκὸς ἁμαρτίας] *In likeness of flesh of sin;* that is, *in a body like that of sinful men.* See Phil. ii. 7, ἑαυτὸν ἐκένωσεν μορφὴν δούλου λαβών, ἐν ὁμοιώματι ἀνθρώπων γενόμενος· καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος κ.τ.λ. (1) For ὁμοίωμα see i. 23. v. 14. vi. 5. Rev. ix. 7. (2) For the *reality* of the Incarnation see i. 3. ix. 5. John i. 14, ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν. vi. 51, 53, 54, 55, 56, ἡ σάρξ μου...τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου κ.τ.λ. Acts ii. 31. Eph. ii. 15. Col. i. 22, ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ. 1 Tim. iii. 16, ἐφανερώθη ἐν σαρκί. Heb. ii. 14, 17, ἐπεὶ οὖν τὰ παιδία κεκοινώνηκεν αἵματος καὶ σαρκός, καὶ αὐτὸς παραπλησίως μετέσχεν τῶν αὐτῶν ...ὤφειλεν κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι κ.τ.λ. v. 7, ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ. x. 20, τοῦτ' ἔστιν, τῆς σαρκὸς αὐτοῦ. 1 Pet. iii. 18. iv. 1. 1 John iv. 2, Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα. 2 John 7. (3) For σαρκὸς ἁμαρτίας, *flesh of (belonging to, characterized by) sin,* see note on vi. 6, τὸ σῶμα τῆς ἁμαρτίας.

καὶ περὶ ἁμαρτίας] Literally, *And concerning sin.* But the idea is defined by the constant recurrence of the phrase in the Septuagint (more than 50 times in the Book of Leviticus alone) for a *sin-offering.* See, for example, Lev. xvi. 5, λήψεται δύο χιμάρους ἐξ αἰγῶν περὶ ἁμαρτίας, καὶ κριὸν ἕνα εἰς ὁλοκαύτωμα, Psalm xl. 7 (quoted in Heb. x. 6), ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ᾔτησας. Heb. x. 18,

4 ἁμαρτίαν ἐν τῇ σαρκί, ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σάρκα

26, ὅπου δὲ ἄφεσις τούτων, οὐκέτι προσφορὰ περὶ ἁμαρτίας...οὐκέτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία. xiii. 11, τὸ αἷμα περὶ ἁμαρτίας κ.τ.λ. 1 Pet. iii. 18, Χριστὸς ἅπαξ περὶ ἁμαρτιῶν κ.τ.λ. 1 John ii. 2, καὶ αὐτὸς ἱλασμός ἐστιν περὶ τῶν ἁμαρτιῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δὲ μόνον ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου. iv. 10, καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν.

κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί] *Condemned that sin in that flesh.* The articles, τήν, τῇ, refer to the two words combined above, σαρκὸς ἁμαρτίας. *God in the incarnation and consequent sacrifice of His own Son passed sentence of death upon sin in that very flesh which was its domain.* (1) The idea of κατέκρινεν is not that of *censuring, marking and branding as sinful*, but that of *sentencing to death, and leaving as a condemned criminal awaiting execution.* Matt. xxvii. 3, ἰδὼν... ὅτι κατεκρίθη. The obedience of Christ μέχρι θανάτου (Phil. ii. 8) in human flesh was sin's death-warrant. Henceforth sin might linger out a few days or a few centuries, but it is as a condemned thing, doomed to die. Compare John xii. 31—33, νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου· νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω· κἀγὼ ἐὰν ὑψωθῶ κ.τ.λ. The same result is figuratively described in Rev. xii. 5—12, in connexion with the completion of Christ's work by Ascension. (2) For ἐν τῇ σαρκί (the human body of Christ as the *place and scene* of the discomfiture of sin) compare Eph. ii. 15, τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ...καταργήσας. Col. i. 20, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ. ii. 15, ἐδειγμάτισεν ἐν παρρησίᾳ θριαμβεύσας αὐτοὺς ἐν αὐτῷ.

4. ἵνα τὸ δικαίωμα] The condemnation of sin in the flesh, the sentence of death passed upon it in the human body of Christ, had this object; *that the requirement of the Law might be fulfilled in us who walk not according to flesh but according to spirit.* That we, who could not obey the Law in the strength of a fallen nature, might have grace to obey it in the strength of redemption and of the Spirit. Gal. v. 16, λέγω δέ, πνεύματι περιπατεῖτε καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε.

δικαίωμα] See notes on i. 32, δικαίωμα. ii. 26, τὰ δικαιώματα τοῦ νόμου.

πληρωθῇ] xiii. 8, νόμον πεπλήρωκεν. Gal. v. 14, ὁ γὰρ πᾶς νόμος ἐν ἑνὶ λόγῳ πεπλήρωται κ.τ.λ.

περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα. οἱ γὰρ κατὰ 5 σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦσιν, οἱ δὲ

κατά] *According to, by the rule and law of,* &c. See notes on ii. 5, 7, κατά...καθ' ὑπομονήν.

κατὰ σάρκα...κατὰ πνεῦμα] Here first comes into view that contrast between σάρξ and πνεῦμα, which forms the subject both of the following verses, and of a corresponding passage in the (earlier) Epistle to the Galatians (v. 16, &c.). As σάρξ here, so elsewhere ψυχή (ψυχικός) is made the opposite of πνεῦμα (πνευματικός). See 1 Cor. ii. 14, &c. ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται... ὁ δὲ πνευματικὸς κ.τ.λ. The full division is threefold: as in 1 Thess. v. 23, τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα. But here σάρξ, as elsewhere ψυχή, may be said to include both σῶμα and ψυχή, the body with its appetites, and the natural soul with its capacities of all kinds for the life of this world; while πνεῦμα, in St Paul's usage, seems to have place only in the Christian, and to denote the renewed soul, the immaterial part of man as quickened and elevated by receiving into it the Holy Spirit of God. Thus although σάρξ and πνεῦμα, when set in contrast with each other, retain their proper meaning as expressive of man's twofold constitution in matter and spirit, yet in every place the presence and work of the Divine Spirit is implied in St Paul's use of the word πνεῦμα, even where it is not directly expressed.

περιπατοῦσιν] See note on vi. 4, περιπατήσωμεν.

5. οἱ γὰρ κατὰ σάρκα] *I say, not* κατὰ σάρκα *but* κατὰ πνεῦμα. *For,* &c. *There is a broad line of distinction between the two; proved by this—by the evidence of their habitual thought and feeling.*

οἱ γ. κ. σ. ὄντες] *They who exist according to flesh have the things of that flesh for their sentiment. They who have only the carnal existence can have only the carnal mind.* Compare John iii. 6, τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ ἐστιν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν.

φρονοῦσιν] The verb φρονεῖν, *to exercise mind* (φρήν), is used (1) absolutely: as (α) *to think* or *care,* 2 Macc. xiv. 8, ὑπὲρ τῶν ἀνηκόντων τῷ βασιλεῖ γνησίως φρονῶν. Phil. iv. 10, ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν· ἐφ' ᾧ καὶ ἐφρονεῖτε κ.τ.λ. (β) *to be in one's mind, of sound mind, sensible, wise* (compare φρόνησις, φρόνιμος); Deut. xxxii. 29, LXX, οὐκ ἐφρόνησαν συνιέναι. Psalm xciv. 8, καὶ μωροί, ποτὲ φρονήσατε [qu. πότε φρονήσετε]; Isai. xliv. 18, 28, οὐκ ἔγνωσαν φρονῆ-

6 κατὰ πνεῦμα τὰ τοῦ πνεύματος. τὸ γὰρ φρό-
νημα τῆς σαρκὸς θάνατος, τὸ δὲ φρόνημα τοῦ
7 πνεύματος ζωὴ καὶ εἰρήνη. διότι τὸ φρόνημα
τῆς σαρκὸς ἔχθρα εἰς Θεόν· τῷ γὰρ νόμῳ τοῦ
8 Θεοῦ οὐχ ὑποτάσσεται· οὐδὲ γὰρ δύναται. οἱ

σαι...ὁ λέγων Κύρῳ φρονεῖν κ.τ.λ. (γ) *to have thoughts of oneself, to be proud;* Zech. ix. 2, διότι ἐφρόνησαν σφόδρα. (2) With an accusative: (α) *to have for one's mind, to be minded* thus or thus, *to think and feel* this or that, &c. as here and xii. 16, τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες, μὴ τὰ ὑψηλὰ φρονοῦντες. xv. 5. 1 Macc. x. 20, καὶ φρονεῖν τὰ ἡμῶν, καὶ συντηρεῖν φιλίαν πρὸς ἡμᾶς. 2 Macc. ix. 12, καὶ μὴ θνητὸν ὄντα ἰσόθεα φρονεῖν. xiv. 26. Matt. xvi. 23, οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων. Mark viii. 33. Acts xxviii. 22, ἀξιοῦμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς. 2 Cor. xiii. 11. Gal. v. 10. Phil. i. 7, τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν. ii. 2, 5, ἵνα τὸ αὐτὸ φρονῆτε...τὸ ἓν φρονοῦντες...τοῦτο φρονεῖτε ἐν ὑμῖν. iii. 15, 19, οἱ τὰ ἐπίγεια φρονοῦντες. iv. 2. Col. iii. 2, τὰ ἄνω φρονεῖτε κ.τ.λ. (β) *to mind* or *regard:* Rom. xiv. 6, ὁ φρονῶν τὴν ἡμέραν Κυρίῳ φρονεῖ κ.τ.λ.

6. τὸ γάρ] *A wide and serious difference: for,* &c.

τὸ φρόνημα τῆς σαρκός...τοῦ πνεύματος] *The mindedness of the flesh...of the spirit. The having the flesh* (or *the spirit*) *for one's mind. The state of those who* τὰ τῆς σαρκὸς (or τὰ τοῦ πνεύματος) φρονοῦσιν. Elsewhere φρόνημα means (1) *thought, purpose, intention;* see verse 27, τί τὸ φρόνημα τοῦ πνεύματος. 2 Macc. xiii. 9, τοῖς δὲ φρονήμασιν ὁ βασιλεὺς βεβαρβαρωμένος ἤρχετο κ.τ.λ. (2) *disposition, spirit:* 2 Macc. vii. 21, γενναίῳ πεπληρωμένη φρονήματι.

7. διότι] *A wordly mind must be death; because it is a state of enmity towards God. They who hate God, the Lord of their life, must perish.*

ἔχθρα εἰς Θεόν] Compare v. 10, εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ Θεῷ κ.τ.λ. Isai. lxiii. 10, LXX. καὶ ἐστράφη αὐτοῖς εἰς ἔχθραν, καὶ αὐτὸς ἐπολέμησεν αὐτούς. Eph. ii. 16, ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ. James iv. 4, οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ Θεοῦ ἐστίν; See note on v. 1, ἐκ πίστεως εἰρήνην.

οὐδὲ γὰρ δύναται] See once again the argument of vii. 7—25.

8. οἱ δὲ ἐν σαρκὶ ὄντες] See note on vii. 5, ὅτε γὰρ ἦμεν. *They who are in flesh; contained within flesh as the limit and horizon of their being.*

δὲ ἐν σαρκὶ ὄντες Θεῷ ἀρέσαι οὐ δύνανται. ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκί, ἀλλὰ ἐν πνεύματι, 9 εἴπερ πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἐστὶν αὐτοῦ. εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν 10

Θεῷ ἀρέσαι] Num. xxiii. 27, LXX. εἰ ἀρέσει τῷ Θεῷ. Psalm lxix. 31, καὶ ἀρέσει τῷ Θεῷ ὑπὲρ μόσχον νέον. Mal. iii. 4, καὶ ἀρέσει τῷ Κυρίῳ θυσία Ἰούδα καὶ Ἰερουσαλήμ. 1 Thess. ii. 15, καὶ Θεῷ μὴ ἀρεσκόντων. iv. 1, τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν Θεῷ.

9. οὐκ ἐστὲ ἐν σαρκί] See again vii. 5, 6, ὅτε γὰρ ἦμεν ἐν τῇ σαρκί...νυνὶ δὲ...ἀποθανόντες ...ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος.

εἴπερ πνεῦμα Θεοῦ] *It is the possession of the Holy Spirit which transfers a man from being ἐν σαρκί to being ἐν πνεύματι.*

πνεῦμα Θεοῦ...πνεῦμα Χριστοῦ] The absence of the article lays the stress on the *quality: such a thing as, such a Person as, God's Holy Spirit.* (1) For the absence of the article, see note on v. 5, διὰ πνεύματος ἁγίου. (2) Observe the variety of expression: *Spirit of God, Spirit of Christ, Christ in you* (verse 10). The key is found in John xiv. 16, &c. κἀγὼ ἐρωτήσω τὸν Πατέρα, καὶ ἄλλον παράκλητον δώσει ὑμῖν...ἔρχομαι πρὸς ὑμᾶς ...ὅτι ἐγὼ ἐν τῷ Πατρί μου, καὶ ὑμεῖς ἐν ἐμοί, κἀγὼ ἐν ὑμῖν. xv. 26, ὁ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ Πατρός. xvi. 7, &c.

οἰκεῖ ἐν ὑμῖν] See note on vii. 17, ἡ οἰκοῦσα ἐν ἐμοί.

10. Χριστὸς ἐν ὑμῖν] Gal. ii. 20, ζῇ δὲ ἐν ἐμοὶ Χριστός. iv. 19, μέχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν. Col. i. 27, Χριστὸς ἐν ὑμῖν, ἡ ἐλπὶς τῆς δόξης. iii. 4, ὅταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ ἡμῶν [or ὑμῶν].

τὸ μὲν σῶμα νεκρόν] See vi. 11, &c. λογίζεσθε ἑαυτοὺς νεκροὺς μὲν τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ Θεῷ ἐν Χριστῷ Ἰησοῦ. Gal. v. 24, οἱ δὲ τοῦ Χριστοῦ Ἰησοῦ τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις. Col. iii. 3, ἀπεθάνετε γάρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ. *The body,* with its passions and lusts, *is a dead thing,* treated by the Christian as though it were already lifeless, *because of sin;* because death is the doom of sin, and because the Christian, united to Christ crucified and risen, anticipates that sentence, and regards himself as having already died and risen again. On the other hand,

διὰ ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην. 11 εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας Χριστὸν ἐκ νεκρῶν ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τὸ ἐνοικοῦν αὐτοῦ πνεῦμα ἐν ὑμῖν.

11. *Or omit* τόν. *Or* τοῦ ἐνοικοῦντος α. πνεύματος.

the spirit, the renewed soul, *is life,* all vigour and energy, *because of righteousness;* because of that forgiveness and acceptance through Christ, which brings it into union with God the source of life.

11. εἰ δὲ τό] *And although in this life the body is unrenewed, and therefore to be treated by the Christian as if it were already laid aside in death* (see verse 10), *yet its turn also shall come: He who raised Christ from the grave shall in due time raise us. And thus that Redemption which began here with the regeneration of the soul, shall have its consummation hereafter in the resurrection of the body.* For ζωοποιεῖν see note on iv. 17, τοῦ ζωοποιοῦντος τοὺς νεκρούς. And for the connexion here implied between the Resurrection of Christ and that of His people, see 1 Cor. vi. 14, ὁ δὲ Θεὸς καὶ τὸν Κύριον ἤγειρεν καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ. xv. 20, 23, ἀπαρχὴ Χριστός, ἔπειτα οἱ τοῦ Χριστοῦ κ.τ.λ. 2 Cor. iv. 14, ὁ ἐγείρας τὸν [κύριον] Ἰησοῦν καὶ ἡμᾶς σὺν Ἰησοῦ ἐγερεῖ κ.τ.λ. Phil. iii. 21. 1 Thess. iv. 14, εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν καὶ ἀνέστη, οὕτως καὶ ὁ Θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ.

διὰ τό] *Because of, owing to:* whether the principal reference be (1) to the *ennobling* and *consecrating* effect of the indwelling of the Holy Spirit in the human body (as in 1 Cor. vi. 19, τὰ σώματα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματός ἐστιν, ο�ὗ ἔχετε ἀπὸ Θεοῦ), from which the future redemption and immortality of the body might reasonably be inferred: or (2) to the *omnipotence* of the Holy Spirit in actually working the miracle of the Resurrection itself: see Ezek. xxxvii. 9, LXX. ἐλθέ, τὸ πνεῦμα, καὶ ἐμφύσησον εἰς τοὺς νεκροὺς τούτους, καὶ ζησάτωσαν. Rev. xi. 11, καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἥμισυ πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ εἰσῆλθεν αὐτοῖς, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν κ.τ.λ. If the alternative reading, διὰ τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος, be adopted, this agency of the Holy Spirit (*through, by*

Ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμὲν οὐ τῇ 12
σαρκὶ τοῦ κατὰ σάρκα ζῆν. εἰ γὰρ κατὰ σάρκα 13
ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ πνεύματι τὰς
πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε. ὅσοι 14
γὰρ πνεύματι Θεοῦ ἄγονται, οὗτοι υἱοὶ Θεοῦ
εἰσίν. οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν 15

means of) is expressly asserted.

12. ὀφειλέται ἐσμέν] *We are under an obligation to; it has a claim upon us.* See i. 14, Ἕλλησίν τε καὶ βαρβάροις...ὀφειλέτης εἰμί. Here the position of οὐ suggests the suppressed clause, ἀλλὰ τῷ πνεύματι. *Something has a claim upon us—but what? Not the flesh, but the spirit.*

τοῦ κ. σ. ζῆν] *For the purpose of living; that we should live.* See note on i. 24, τοῦ ἀτιμάζεσθαι. Compare also vi. 6, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ. Luke i. 79, τοῦ κατευθῦναι τοὺς πόδας ἡμῶν. ii. 24, καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον. xxii. 31, ἐξῃτήσατο ὑμᾶς τοῦ σινιάσαι.

13. εἰ γὰρ κ. σ. ζῆτε] Gal. vi. 8, ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ ἐκ τῆς σαρκὸς θερίσει φθοράν· ὁ δὲ σπείρων εἰς τὸ πνεῦμα ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον.

πνεύματι] *By* (*the instrumentality of*) *spirit.* The πνεῦμα *is the soul as quickened and inhabited by the Holy Spirit* (see note on verse 4, κατὰ σάρκα...κατὰ πνεῦμα). What is done therefore by the πνεῦμα is done by the agency of the Holy Spirit: the difference is but one of expression.

τὰς πράξεις τ. σ.] Col. iii. 9, ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ. Compare Acts xix. 18, ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν.

θανατοῦτε] See note on vii. 4, ἐθανατώθητε τῷ νόμῳ.

14. ὅσοι γάρ] In confirmation of ζήσεσθε. *Sons of God must be immortal.*

πνεύματι Θεοῦ] For the absence of the article, see note on v. 5, διὰ πνεύματος ἁγίου.

πνεύματι Θ. ἄγονται] For the construction, compare Gal. v. 18, εἰ δὲ πνεύματι ἄγεσθε. 2 Tim. iii. 6, ἀγόμενα ἐπιθυμίαις ποικίλαις.

υἱοὶ Θεοῦ] See verse 19. ix. 26 (from Hos. i. 10, LXX.), ἐκεῖ κληθήσονται υἱοὶ Θεοῦ ζῶντος. 2 Cor. vi. 18. Gal. iii. 26, πάντες γὰρ υἱοὶ Θεοῦ ἐστέ κ.τ.λ.

15. οὐ γάρ] *I say, sons; for,* &c.

ἐλάβετε] *The spirit which you received* (*on becoming Christians*) *was one not of slaves, but of*

εἰς φόβον, ἀλλὰ ἐλάβετε πνεῦμα υἱοθεσίας, ἐν
16 ᾧ κράζομεν, Ἀββᾶ, ὁ πατήρ. αὐτὸ τὸ πνεῦμα
συνμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμὲν τέκνα
17 Θεοῦ. εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι
μὲν Θεοῦ, συνκληρονόμοι δὲ Χριστοῦ· εἴπερ συν-
πάσχομεν, ἵνα καὶ συνδοξασθῶμεν.

adopted sons. See Gal. iv. 6, 7, ὅτι δέ ἐστε υἱοί, ἐξαπέστειλεν ὁ Θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν...ὥστε οὐκέτι εἶ δοῦλος, ἀλλὰ υἱός.

δουλείας πάλιν] Gal. iv. 24, δύο διαθῆκαι, μία μὲν...εἰς δουλείαν γεννῶσα. v. 1, καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε. Heb. ii. 15, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας.

υἱοθεσίας] From the classical phrase υἱὸν τίθεσθαι (θετὸς υἱός) comes the compound form υἱοθεσία, *adoption*, here, and in verse 23, and ix. 4 (where see note). Also Gal. iv. 5, ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἱοθεσίαν ἀπολάβωμεν. Eph. i. 5, προορίσας ἡμᾶς εἰς υἱοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν. Compare John i. 12, ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι.

ἐν ᾧ] *In which, (Spirit of adoption)*, as the *containing* or *enveloping* presence. Compare ix. 1, ἐν πνεύματι ἁγίῳ. xiv. 17. xv. 16. 1 Cor. vi. 11. xii. 3, 9, 13, ἐν πνεύματι Θεοῦ λαλῶν... ἐν τῷ αὐτῷ πνεύματι...ἐν ἑνὶ πνεύματι κ.τ.λ.

ἐν ᾧ κράζομεν] Gal. iv. 6, τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ... κρᾶζον, Ἀββᾶ, ὁ πατήρ.

κράζομεν] ix. 27, Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραήλ. John vii. 37, εἱστήκει ὁ Ἰησοῦς καὶ ἔκραξεν λέγων. xii. 44. Gal. iv. 6.

Ἀββᾶ] Mark xiv. 36, καὶ ἔλεγεν, Ἀββᾶ, ὁ πατήρ, πάντα δυνατά σοι. Gal. iv. 6.

16. αὐτὸ τὸ πνεῦμα] *The very* πνεῦμα Θεοῦ (verse 14), *the very* πνεῦμα υἱοθεσίας (verse 15), *received by us as Christians, bears thus a concurrent testimony with that of our own* πνεῦμα *to the fact of our sonship.*

συνμαρτυρεῖ] See note on ii. 15, συνμαρτυρούσης.

17. εἰ δὲ τέκνα] *And sonship implies heirship. God has an inheritance for us, in which we partake with Christ. Share His sufferings, and you shall share His glory.* Gal. iv. 7, οὐκέτι εἶ δοῦλος ἀλλὰ υἱός· εἰ δὲ υἱός, καὶ κληρονόμος.

κληρονόμοι μὲν Θεοῦ] Elsewhere the genitive after κληρο-

Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα 18
τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀπο-
καλυφθῆναι εἰς ἡμᾶς. ἡ γὰρ ἀποκαραδοκία τῆς 19
κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ

νόμος is that of the *thing:* see iv. 13, κόσμου. Heb. i. 2, πάντων. vi. 17, τῆς ἐπαγγελίας. xi. 7, τῆς κατὰ πίστιν δικαιοσύνης. James ii. 5, τῆς βασιλείας κ.τ.λ. Here of the *person; God's heirs, Christ's coheirs.*

συνκληρονόμοι] The word occurs also in Eph. iii. 6, εἶναι τὰ ἔθνη συνκληρονόμα. Heb. xi. 9, τῶν συνκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς. 1 Pet. iii. 7, ὡς καὶ συνκληρονόμοις χάριτος ζωῆς.

συνκλ. Χριστοῦ] Rev. iii. 21, δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου κ.τ.λ.

εἴπερ συνπάσχομεν] 2 Tim. ii. 11, 12, εἰ γὰρ συναπεθάνομεν, καὶ συνζήσομεν· εἰ ὑπομένομεν, καὶ συνβασιλεύσομεν.

συνπάσχομεν] 1 Cor. xii. 26, συνπάσχει πάντα τὰ μέλη.

18. λογίζομαι γάρ] *And well may we—it is worth our while to submit to this condition—for,* &c.

οὐκ ἄξια...πρός] *Not worthy (of thought or mention) in regard to, in comparison with.*

παθήματα] See note on vii. 5, τὰ παθήματα τῶν ἁμαρτιῶν.

τοῦ νῦν καιροῦ] Mark x. 30, νῦν ἐν τῷ καιρῷ τούτῳ, opposed to ἐν τῷ αἰῶνι τῷ ἐρχομένῳ. Luke xviii. 30.

τὴν μέλλουσαν δ. ἀ.] 1 Pet. v. 1, ὃ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός. The *order* here is as in Gal. iii. 23, εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι.

ἀποκαλυφθῆναι] See note on i. 17, ἀποκαλύπτεται.

εἰς ἡμᾶς] not ἡμῖν, as though we should only *see* the glory spoken of, but *so as to reach, affect, come upon us.*

19. ἡ γάρ] *The whole creation, even in its irrational (if not inanimate) portion, gives signs as of expectation, of longing, of a sense of want and imperfection, to be satisfied only in those times of refreshing* (καιροὶ ἀναψύξεως, Acts iii. 19) *which shall accompany the public recognition of the true sons of God.* The whole earth, in its present state; the world of nature, so full of imperfection, suffering, and decay—and yet under the government of a perfect God; seems to indicate, not the need only, but the certainty, of a future *restitution of all things* (ἀποκαταστάσεως πάντων, Acts iii. 21) when (above all else) the veil which at present hides the true character and destiny of God's servants shall be removed (τὴν ἀποκάλυψιν τῶν υἱῶν

20 ἀπεκδέχεται. τῇ γὰρ ματαιότητι ἡ κτίσις ὑπε-
τάγη οὐχ ἑκοῦσα ἀλλὰ διὰ τὸν ὑποτάξαντα,
21 ἐπ' ἐλπίδι, ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσε-
ται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευ-

τοῦ Θεοῦ), and He will own and bless them as His. See verse 23.

ἀποκαραδοκία] From the classical καραδοκεῖν (*to watch as with outstretched head*) comes the strengthened compound (see note on x. 20, ἀποτολμᾷ) ἀποκαραδοκεῖν, and the noun ἀποκαραδοκία. Phil. i. 20, κατὰ τὴν ἀποκαραδοκίαν καὶ ἐλπίδα μου.

τῆς κτίσεως] See note on i. 20, κτίσεως.

ἀποκάλυψιν] See note on i. 17, ἀποκαλύπτεται. ii. 5, ἀποκαλύψεως.

ἀπεκδέχεται] Another example (see note on ἀποκαραδοκία above) of the strengthening use of ἀπό in composition. See verses 23, 25. 1 Cor. i. 7, ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Phil. iii. 20, σωτῆρα ἀπεκδεχόμεθα κύριον Ἰησοῦν Χριστόν. Heb. ix. 28, ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν. 1 Pet. iii. 20, ὅτε ἀπεξεδέχετο ἡ τοῦ Θεοῦ μακροθυμία ἐν ἡμέραις Νῶε.

20. ματαιότητι] *Disappointment, frailty, emptiness, nothingness.* Eccles. i. 2, &c. LXX. ματαιότης ματαιοτήτων, εἶπεν ὁ ἐκκλησιαστής, ματαιότης ματαιοτήτων, τὰ πάντα ματαιότης. The whole book of Ecclesiastes is a commentary upon this verse. Thus Psalm xxxix. 5, πλὴν τὰ σύμπαντα ματαιότης, πᾶς ἄνθρωπος ζῶν. cxliv. 4, ἄνθρωπος ματαιότητι ὡμοιώθη· αἱ ἡμέραι αὐτοῦ ὡσεὶ σκιὰ παράγουσιν. Tit. iii. 9, ἀνωφελεῖς καὶ μάταιοι.

οὐχ ἑκοῦσα] *Not by any choice or act of its own, but owing to the appointment of Him who for man's sin inflicted that subjugation to the power of corruption and of decay; a subjugation, however, not destined to be final, but brightened by the hope of a future restoration.* The Fall of man involved the inferior creation also in its consequences: the *new heavens and new earth* will bring with them the reversal of that derived doom. 2 Pet. iii. 13, καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ. Rev. xxi. 11.

21. αὐτὴ ἡ κτίσις] The contrast which follows in verse 23, ἀλλὰ καὶ αὐτοί, κ.τ.λ., seems to show that the term κτίσις (here and in verses 19, 20, 22) predominantly denotes the inferior, the irrational, creation, so widely affected by man's conduct and condition. See note on verse 19.

τῆς δουλείας τῆς φθορᾶς] *The*

θερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. οἴδαμεν 22
γὰρ ὅτι πᾶσα ἡ κτίσις συνστενάζει καὶ συνωδί-
νει ἄχρι τοῦ νῦν· οὐ μόνον δέ, ἀλλὰ καὶ αὐτοί, 23
τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες, ἡμεῖς καὶ
αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, υἱοθεσίαν ἀπεκδε-

23. *Or omit* ἡμεῖς.

slavery of (belonging to, arising from) the corruption, that is, that state of general decay and ruin which was brought in by man's sin, and which lays a yoke of servitude upon man's whole world. For δουλείας see Heb. ii. 15, ἔνοχοι ἦσαν δουλείας.

τὴν ἐλευθερίαν τῆς δόξης] *The liberty of (belonging to, connected with) the glory (the manifested perfection) of the children of God.* That ἀποκάλυψις τῶν υἱῶν τοῦ Θεοῦ (verse 19) shall bring with it a condition of liberty to the toiling and suffering world.

22. συνωδίνει) The figure implies not only *suffering* (Rev. xii. 2, κράζει ὠδίνουσα καὶ βασανιζομένη τεκεῖν), but suffering *in hope of a joy to come.* See John xvi. 21, ἡ γυνὴ ὅταν τίκτῃ λύπην ἔχει...ὅταν δὲ γεννήσῃ τὸ παιδίον οὐκέτι μνημονεύει τῆς θλίψεως κ.τ.λ.

ἄχρι τοῦ νῦν] Phil. i. 5.

23. οὐ μόνον δέ] That is, ἡ κτίσις.

τὴν ἀπαρχὴν τοῦ πν.] *The first fruits* consisting *of the Spirit.* The possession of the Holy Spirit *is itself* the first-fruits of our future inheritance. It is *of the nature* of the glory that shall be revealed. Thus 2 Cor. i. 22. v. 5, δοὺς ἡμῖν τὸν ἀρραβῶνα τοῦ πνεύματος· explained by Eph. i. 13, 14, ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, ὅς [*or* ὅ] ἐστιν ἀρραβὼν τῆς κληρονομίας ἡμῶν εἰς ἀπολύτρωσιν τῆς περιποιήσεως. For ἀπαρχή see (for example) Lev. xxiii. 10, LXX. καὶ οἴσετε δράγματα ἀπαρχὴν τοῦ θερισμοῦ ὑμῶν πρὸς τὸν ἱερέα. Rom. xi. 16. xvi. 5. 1 Cor. xv. 20, 23. xvi. 15. James i. 18. Rev. xiv. 4.

στενάζομεν...τοῦ σ. ἡ.] 2 Cor. v. 2, 4, ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες...καὶ γὰρ οἱ ὄντες ἐν τῷ σκήνει στενάζομεν βαρούμενοι...ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς. Compare 1 Cor. xv. 53, δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν.

υἱοθεσίαν] That is, the *manifestation* of our adoption (see verse 19) *by resurrection.* It was so with Christ Himself: see i. 4, τοῦ ὁρισθέντος υἱοῦ Θεοῦ

χόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν.
24 τῇ γὰρ ἐλπίδι ἐσώθημεν· ἐλπὶς δὲ βλεπομένη
οὐκ ἔστιν ἐλπίς· ὃ γὰρ βλέπει τις, τί καὶ ἐλ-
25 πίζει; εἰ δὲ ὃ οὐ βλέπομεν ἐλπίζομεν, δι' ὑπο-
μονῆς ἀπεκδεχόμεθα.
26 Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβά-

24. *Or* βλ., τίς ἐλπ. *Or omit* καί.

...ἐξ ἀναστάσεως νεκρῶν. Hence in Acts xiii. 32, 33, ἀναστήσας Ἰησοῦν, ὡς καὶ...γέγραπται, Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε. The *adoption itself* is *not* future: Gal. iv. 5, 6, ἵνα τὴν υἱοθεσίαν ἀπολάβωμεν· ὅτι δέ ἐστε υἱοί κ.τ.λ.

τὴν ἀπ. τοῦ σώματος] Called in Eph. i. 14 the ἀπολύτρωσις τῆς περιποιήσεως, *the redemption of the acquisition;* that is, *the final recovery* (*by resurrection of the body*) *of that which God has already made His own by the gift of His Son.* The *spiritual* redemption is already ours. Eph. i. 7, ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων. See note on iii. 24, ἀπολυτρώσεως.

24. τῇ γὰρ ἐλπίδι] A reason for στενάζομεν ἀπεκδεχόμενοι above. *It was by that hope* (*of a glory to be revealed*) *that we were saved.* Our salvation, regarded as a single past act (ἐσώθημεν), was apprehended, not by an exercise of sight, but of that *faith in things future*, which is the very essence of *hope.* Eph. ii. 8, τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ τῆς πίστεως. For ἐσώθημεν, see note on v. 9, σωθησόμεθα.

ἐλπὶς δέ] An *object* of hope: as in Gal. v. 5, ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα. Col. i. 27, Χριστὸς ἐν ὑμῖν, ἡ ἐλπὶς τῆς δόξης. 1 Thess. ii. 19, τίς γὰρ ἡμῶν ἐλπίς...ἢ οὐχὶ καὶ ὑμεῖς κ.τ.λ. 1 Tim. i. 1. Tit. ii. 13, προσδεχόμενοι τὴν μακαρίαν ἐλπίδα κ.τ.λ.

βλεπομένη] 2 Cor. iv. 18, μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα κ.τ.λ.

25. δι' ὑπομονῆς] See note on ii. 27, διὰ γράμματος.

26. ὡσαύτως δέ] *And, as hope, so also the Spirit helps us.*

συναντιλαμβάνεται] As λαμβάνεσθαι is *to lay hold of*, so ἀντιλαμβάνεσθαι (τινός) is *to lay hold of over against* (*on the opposite side*, or *in one's turn*); whether literally (as in Isai. li. 18, LXX. καὶ οὐκ ἦν ὁ ἀντιλαμβα-

νεται τῇ ἀσθενείᾳ ἡμῶν· τὸ γὰρ τί προσευξώ-
μεθα καθὸ δεῖ οὐκ οἴδαμεν, ἀλλὰ αὐτὸ τὸ πνεῦ-
μα ὑπερεντυγχάνει στεναγμοῖς ἀλαλήτοις· ὁ δὲ 27

26. *Or* προσευξόμεθα.

νόμενος τῆς χειρός σου κ.τ.λ.); or in the sense of *claiming* (as, perhaps, 1 Tim. vi. 2, *οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι*); *applying to* (as 1 Kings ix. 9, LXX. *καὶ ἀντελάβοντο θεῶν ἑτέρων καὶ προσεκύνησαν αὐτοῖς κ.τ.λ.* Micah vi. 6, *ἐν τίνι...ἀντιλήψομαι Θεοῦ μου κ.τ.λ.*); or *helping* (as Lev. xxv. 35, LXX. *ἐὰν δὲ πένηται ὁ ἀδελφός σου...ἀντιλήψῃ αὐτοῦ κ.τ.λ.* Psalm iii. 5, *ὅτι Κύριος ἀντιλήψεταί μου.* Luke i. 54, *ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ.* Acts xx. 35, *δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων*). And *συναντιλαμβάνεσθαι* (*τινί*) is *to lay hold of* (*a burden* or the like) *together with* (*a person*), and so *to assist;* as here (*τῇ ἀσθενείᾳ ἡμῶν*), and Exod. xviii. 22, LXX. *καὶ συναντιλήψονταί σοι.* Psalm lxxxviii. 21, *ἡ γὰρ χείρ μου συναντιλήψεται αὐτῷ.* Luke x. 40, *εἰπὸν οὖν αὐτῇ ἵνα μοι συναντιλάβηται.* In Num. xi. 17, LXX. the construction is that of the active *λαμβάνειν* (*καὶ συναντιλήψονται μετὰ σοῦ τὴν ὁρμὴν τοῦ λαοῦ*).

τί προσευξώμεθα] For the mood (expressing *must, are to,* &c.) compare x. 14, *πῶς οὖν ἐπικαλέσωνται ... πιστεύσωσιν ... ἀκούσωσιν...κηρύξωσιν κ.τ.λ.* See also note on vi. 1, *ἐπιμένωμεν.*

καθό] This form is found only here, and in 2 Cor. viii. 12 (twice), and 1 Pet. iv. 13.

ὑπερεντυγχάνει] The verb *ἐντυγχάνειν* (*τινί*) is (1) *to light upon, to fall in with* (as in 2 Macc. vi. 12, *παρακαλῶ οὖν τοὺς ἐντυγχάνοντας τῇδε τῇ βίβλῳ κ.τ.λ.* xv. 39); and (2) *to converse with, apply to, entreat;* whether *absolutely,* or with *περί, ὑπέρ,* or *κατά.* Thus verse 34, *ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν.* xi. 2, *ὡς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραήλ.* Wisdom viii. 21, *ἐνέτυχον τῷ Κυρίῳ, καὶ ἐδεήθην αὐτοῦ.* xvi. 28, *καὶ πρὸς ἀνατολὴν φωτὸς ἐντυγχάνειν σοι.* 1 Macc. viii. 32, *ἐὰν οὖν ἔτι ἐντύχωσι κατὰ σοῦ κ.τ.λ.* x. 61, 63, 64, *ἐντυχεῖν κατ' αὐτοῦ...τοῦ μηδένα ἐντυγχάνειν κατ' αὐτοῦ περὶ μηδενὸς πράγματος κ.τ.λ.* 2 Macc. ii. 25. iv. 36. Acts xxv. 24, *τοῦτον περὶ οὗ ἅπαν τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχόν μοι.* Heb. vii. 25, *πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.* Hence *ἔντευξις* (*entreaty*) in 1 Tim. ii. 1. iv. 5. The full compound *ὑπερεντυγχάνειν* is found only here. *The Holy Spirit makes entreaty to God for us in those unuttered yearnings which the Searcher of hearts recognizes as the breathing of His own Spirit, and*

ἐρευνῶν τὰς καρδίας οἶδεν τί τὸ φρόνημα τοῦ πνεύματος, ὅτι κατὰ Θεὸν ἐντυγχάνει ὑπὲρ
28 ἁγίων. οἴδαμεν δὲ ὅτι τοῖς ἀγαπῶσιν τὸν Θεὸν πάντα συνεργεῖ ὁ Θεὸς εἰς ἀγαθὸν τοῖς κατὰ

28. *Or omit* ὁ Θεός.

therefore the expression of His own will.

στεναγμοῖς] Acts vii. 34.

27. ὁ ἐρευνῶν τὰς κ.] Rev. ii. 23, ὅτι ἐγώ εἰμι ὁ ἐρευνῶν νεφροὺς καὶ καρδίας.

τί τὸ φρόνημα τοῦ πν.] That is, τί φρονεῖ τὸ πνεῦμα. In verse 6, τὸ φρόνημα τοῦ πνεύματος has a different sense: see note there.

ὅτι κατὰ Θεόν] *Because it is according to God (in accordance with the mind and will of God) that the Spirit makes entreaty.* For κατὰ Θεόν, compare 2 Cor. vii. 9—11, ἐλυπήθητε γὰρ κατὰ Θεόν...ἡ γὰρ κατὰ Θεὸν λύπη... τὸ κατὰ Θεὸν λυπηθῆναι. It is nearly equivalent to κατὰ τὸ θέλημα τοῦ Θεοῦ in Gal. i. 4. 1 Pet. iv. 19. 1 John v. 14.

28. οἴδαμεν δέ] Another ground of comfort. *All things must issue in good to true Christians: for they are the subjects of a definite and connected series of Divine acts of favour, commencing in a past eternity, and to be consummated in a future.*

συνεργεῖ] If ὁ Θεός be the reading, the sense is, *God works all things with those who love Him (cooperates with them in all things), unto good to (for the good of) those who are called,* &c. Mark xvi. 20, τοῦ κυρίου συνεργοῦντος καὶ τὸν λόγον βεβαιοῦντος. If ὁ Θεός be omitted, *All things cooperate with (aid, help) those who love God,* &c. The verb συνεργεῖν occurs also in 1 Esdr. vii. 2, συνεργοῦντες τοῖς πρεσβυτέροις τῶν Ἰουδαίων. 1 Macc. xii. 1, ὁ καιρὸς αὐτῷ συνεργεῖ. 1 Cor. xvi. 16, παντὶ τῷ συνεργοῦντι καὶ κοπιῶντι. 2 Cor. vi. 1, συνεργοῦντες δὲ καὶ παρακαλοῦμεν κ.τ.λ. James ii. 22, βλέπεις ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ. It may be doubted whether the words τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν should be regarded as depending upon εἰς ἀγαθόν, or taken in apposition with τοῖς ἀγαπῶσιν τὸν Θεόν above. The former is perhaps the simpler explanation.

κατὰ πρόθεσιν] *In accordance with a purpose,* or *deliberate resolution,* on the part of God Himself. For πρόθεσις see notes on i. 13, προεθέμην, and iii. 25, προέθετο. Add also 2 Macc. iii. 8, τὴν τοῦ βασιλέως πρόθεσιν ἐπιτελεῖν.

κλητοῖς] See notes on i. 1

προθεσιν κλητοῖς οὖσιν. ὅτι οὓς προέγνω, καὶ 29

6, 7, κλητὸς ἀπόστολος, κλητοὶ Ἰησοῦ, κλητοῖς ἁγίοις.

29, 30. ὅτι] *I say,* κατὰ πρόθεσιν κλητοῖς· *because,* &c. Every one who is eventually saved can only ascribe his salvation, from the first step to the last, to God's favour and act. Human merit must be excluded: and this can only be, by tracing back the work far beyond the obedience which evidences, or even the faith which appropriates, salvation; even to an act of spontaneous favour on the part of that God who foresees and foreordains from eternity all His works. Although therefore no one has a right to say in this life, *I am one of those whom God has absolutely ordained to eternal life;* yet with regard to himself in the retrospect when he reaches heaven—and even now generally, with respect to those, *whosoever they be,* who may eventually reach heaven—a Christian will thankfully accept the language here employed. The retrospective character of the whole passage is strongly marked by the tense used throughout, even in the last (altogether future) link of the chain, τούτους καὶ ἐδόξασεν. For a parallel passage, somewhat expanded, see Eph. i. 3—14; in which the εὐδοκία τοῦ θελήματος αὐτοῦ (verse 5), or the πρόθεσις (verse 11), may be said to correspond to προέγνω here; προορίσας (verse 5) is the προώρισεν of this passage; γνωρίσας τὸ μυστήριον (verse 9) answers to ἐκάλεσεν here; the ἄφεσις τῶν παραπτωμάτων (verse 7) to ἐδικαίωσεν here; and the ἀπολύτρωσις τῆς περιποιήσεως (verse 14) to ἐδόξασεν here. Compare also 2 Thess. ii. 13, 14; where εἵλατο includes the προέγνω and προώρισεν of this passage, and the ἁγιασμὸς πνεύματος takes the place of ἐδικαίωσεν here. In 1 Pet. i. 1, ἐκλεκτοῖς... κατὰ πρόγνωσιν, the προέγνω of this passage is expressed in its cognate noun, and προώρισεν is replaced by ἐκλεκτοῖς. There is in Scripture no one stereotyped form of statement on this great subject, but an entire harmony in the result, even where terms are varied or interchanged.

29. προέγνω] *Foreknew.* It may be well to retain this simple rendering of the word. And yet the bare idea of *knowing beforehand* (as in Wisdom viii. 8, σημεῖα καὶ τέρατα προγινώσκει. xviii. 6, ἐκείνη ἡ νὺξ προεγνώσθη πατράσιν ἡμῶν. Acts xxvi. 5, προγινώσκοντές με ἄνωθεν. 2 Pet. iii. 17, προγινώσκοντες φυλάσσεσθε) is evidently inadequate to the mysterious thought here expressed. Mere prescience (on God's part) of human volition leaves man the

προώρισεν συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐ-

originator of his own salvation, in utter contradiction to Scripture here and everywhere. That *πρόγνωσις* which is made the first step in the spiritual history seems to express, not indeed so much as *predetermination* (which would confuse *προέγνω* with *προώρισεν*), but yet *a resting of the mind of God beforehand upon a person with approval* (compare Exod. xxxiii. 12, LXX. οἶδά σε παρὰ πάντας καὶ χάριν ἔχεις παρ' ἐμοί. Psalm i. 6, γινώσκει Κύριος ὁδὸν δικαίων) which can only be mentally and doctrinally severed from the second step, *προώρισεν*. For this use of the word, see xi. 2, *τὸν λαὸν αὐτοῦ ὃν προέγνω*. 1 Pet. i. 2, *ἐκλεκτοῖς...κατὰ πρόγνωσιν Θεοῦ πατρός*. The further and yet stronger sense (*foreordained*) appears in the two remaining passages; 1 Pet. i. 20, *προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δέ* κ.τ.λ. Acts ii. 23, *τοῦτον τῇ ὡρισμένῃ βουλῇ καὶ προγνώσει τοῦ Θεοῦ ἔκδοτον*.

προώρισεν] *Predetermined, foreordained, marked out beforehand.* The *second* step. The immediate consequence of the *πρόγνωσις*. For the word, see Acts iv. 28, *ποιῆσαι ὅσα ἡ χείρ σου καὶ ἡ βουλὴ [σου] προώρισεν γενέσθαι*. 1 Cor. ii. 7, *Θεοῦ σοφίαν...ἣν προώρισεν ὁ Θεὸς πρὸ τῶν αἰώνων*. Eph. i. 5, 11, *προορίσας ἡμᾶς εἰς υἱοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτὸν κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ...προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντος* κ.τ.λ.

συμμόρφους τῆς εἰκόνος] That is, *as (so as to be) sharers of the form (μορφή) of the similitude (εἰκών) of His Son.* It may be doubted whether the idea of *spiritual* resemblance is here predominant, as in 2 Cor. iii. 18, *ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν Κυρίου κατοπτριζόμενοι τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν* κ.τ.λ. Phil. iii. 10, *τοῦ γνῶναι αὐτὸν...συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ* κ.τ.λ.; or rather that of *corporeal* likeness after resurrection, as in Phil. iii. 21, *ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ* κ.τ.λ. (In 1 Cor. xv. 49, the uncertainty of the reading, between *φορέσομεν* and *φορέσωμεν*, leaves the sense also uncertain, between corporeal and spiritual likeness). Both thoughts may be included: but it is the latter which *completes and fulfils* the design spoken of. See the next note. For *μορφή* in this sacred application, see Mark xvi. 12, *ἐφανερώθη ἐν ἑτέρᾳ μορφῇ*. Phil. ii. 6, 7, *ἐν μορφῇ Θεοῦ ὑπάρχων...μορφὴν δούλου λαβών*. And for *εἰκών*, 2 Cor. iv. 4, *τοῦ Χριστοῦ ὅς ἐστιν εἰκὼν τοῦ Θεοῦ*. Col. i. 15, *ὅς ἐστιν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου*. iii. 10, *κατ' εἰκόνα τοῦ κτίσαντος αὐτόν*.

τοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς· οὓς δὲ προώρισεν, τούτους καὶ ἐκά- 30 λεσεν· καὶ οὓς ἐκάλεσεν, τούτους καὶ ἐδι-καίωσεν· οὓς δὲ ἐδικαίωσεν, τούτους καὶ ἐδό-ξασεν.

εἰς τὸ εἶναι αὐτόν] *The effect of this predestined conformity of Christians to Christ, now in soul, hereafter in body also, will be, to make Him, in His resurrection glory, as it were the firstborn Son among many brethren, all sharing His likeness and (as it is written) glorified with Him.* See Col. i. 18, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων. Rev. i. 5, ὁ πρωτότοκος τῶν νεκρῶν. For πρωτότοκος in its application to Christ as the Eternal Son, see Col. i. 15, πρωτότοκος πάσης κτίσεως (for the construction, compare John i. 15, ὅτι πρῶτός μου ἦν).

ἐν πολλοῖς ἀδελφοῖς] Heb. ii. 11, 12, 17, οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν...ὅθεν ὤφειλεν κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι κ.τ.λ.

30. ἐκάλεσεν] *Summoned, invited.* The *third* step. The actual conveyance of the Gospel invitation to those who have been already marked out in God's purpose as heirs of salvation. Compare ix. 23, 24, σκεύη ἐλέους ἃ προητοίμασεν εἰς δόξαν, οὓς καὶ ἐκάλεσεν ἡμᾶς κ.τ.λ. 1 Cor. i. 9, πιστὸς ὁ Θεὸς δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ κ.τ.λ. Gal. i. 15, 16, ὅτε δὲ εὐδόκησεν [ὁ Θεὸς] ὁ ἀφορίσας με...καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί κ.τ.λ. 1 Thess. ii. 12. 2 Thess. ii. 13, 14, εἵλατο ὑμᾶς ὁ Θεὸς ἀπ' ἀρχῆς [*or* ἀπαρχὴν] εἰς σωτηρίαν...εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν εἰς περιποίησιν δόξης κ.τ.λ. 1 Pet. ii. 9, τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς. v. 10. 2 Pet. i. 3. See note on i. 6, κλητοὶ Ἰησοῦ.

ἐδικαίωσεν] The *fourth* step. The immediate acceptance and forgiveness of those who believe and embrace the Gospel. See note on ii. 13, δικαιωθήσονται.

ἐδόξασεν] The *fifth* and last step. The future recognition of the sons of God, and their admission into glory. For δοξάζειν in its application to *God*, see note on i. 21, ἐδόξασαν. For its sense here, see note on iii. 23, τῆς δόξης. Compare also John vii. 39, ὅτι Ἰησοῦς οὔπω ἐδοξάσθη. xii. 16, ὅτε ἐδοξάσθη Ἰησοῦς. xiii. 31. xvii. 1, 5, καὶ νῦν δόξασόν με σύ, Πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ᾗ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί. Acts iii. 13. For the tense (ἐδόξασεν), see note above on verses 29, 30, ὅτι.

31 Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ Θεὸς ὑπὲρ
32 ἡμῶν, τίς καθ' ἡμῶν; ὅς γε τοῦ ἰδίου υἱοῦ οὐκ
ἐφείσατο, ἀλλὰ ὑπὲρ ἡμῶν πάντων παρέδωκεν
αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν
33 χαρίσεται; τίς ἐγκαλέσει κατὰ ἐκλεκτῶν Θεοῦ;

31. *τί οὖν*] *These things being so; God being thus manifestly engaged, by a whole chain of consecutive interpositions, on the side of us who believe; what have we to fear? Nothing in this life—nothing hereafter.* See note on iii. 5, *τί ἐροῦμεν;*

32. *ὅς γε...πῶς οὐχί*] For the argument, see v. 10, *εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ Θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῷ μᾶλλον κ.τ.λ.*

υἱοῦ οὐκ ἐφείσατο] Gen. xxii. 16, LXX. *καὶ οὐκ ἐφείσω τοῦ υἱοῦ σου τοῦ ἀγαπητοῦ δι' ἐμέ.* Exod. ii. 6, *καὶ ἐφείσατο αὐτοῦ ἡ θυγάτηρ Φαραώ.* Psalm lxxviii. 50, *οὐκ ἐφείσατο ἀπὸ θανάτου τῶν ψυχῶν αὐτῶν.* See xi. 21. 2 Pet. ii. 4, 5.

παρέδωκεν] See note on iv. 25, *παρεδόθη.*

πῶς οὐχὶ καί] The *καί* belongs to the *whole* phrase *σὺν αὐτῷ τ. π. ἡ. χαρίσεται.*

χαρίσεται] 2 Macc. iii. 31, 33, *διὰ γὰρ αὐτόν σοι κεχάρισται τὸ ζῆν ὁ Κύριος.* vii. 22, *οὐδὲ ἐγὼ τὸ πνεῦμα καὶ τὴν ζωὴν ὑμῖν ἐχαρισάμην.* Luke vii. 21, *καὶ τυφλοῖς πολλοῖς ἐχαρίσατο βλέπειν.* Acts iii. 14. xxv. 11, 16. xxvii. 24, *καὶ ἰδοὺ κεχάρισταί σοι ὁ Θεὸς πάντας τοὺς πλέοντας μετὰ σοῦ.* 1 Cor. ii. 12, *ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ Θεοῦ χαρισθέντα ἡμῖν.* Gal. iii. 18. Phil. i. 29, *ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ... πάσχειν.* ii. 9, *καὶ ἐχαρίσατο αὐτῷ τὸ ὄνομα κ.τ.λ.* Philem. 22, *χαρισθήσομαι ὑμῖν.* In an equal remaining number of passages in the New Testament, the sense of *freely giving* falls naturally into that of *forgiving.*

33. *ἐγκαλέσει*] Of the regular and full construction, *ἐγκαλεῖν τί τινι*, we find several variations, some of them classical. Thus we have *ἐγκαλεῖν* (1) *absolutely*, as in Prov. xix. 5, LXX. *ὁ δὲ ἐγκαλῶν ἀδίκως οὐ διαφεύξεται.* (2) With *τι* only, as Exod. xxii. 9, *περί τε μόσχου ...καὶ πάσης ἀπωλείας τῆς ἐγκαλουμένης κ.τ.λ.* (3) With *τινί* only, as Zech. i. 4, *οἱ πατέρες ὑμῶν, οἷς ἐνεκάλεσαν αὐτοῖς οἱ προφῆται κ.τ.λ.* Ecclus. xlvi. 19, *καὶ οὐκ ἐνεκάλεσεν αὐτῷ ἄνθρωπος.* Acts xix. 38, *ἐγκαλείτωσαν ἀλλήλοις.* xxiii. 28, *τὴν αἰτίαν δι' ἣν ἐνεκάλουν αὐτῷ.* (4) With *τινί κατά* (*περί*) *τινος*, as Wisdom xii. 12, *τίς δὲ ἐγκαλέσει σοι κατὰ* (*con-*

Θεὸς ὁ δικαιῶν· τίς ὁ κατακρίνων; Χριστὸς ὁ 34
ἀποθανών, μᾶλλον δὲ ἐγερθεὶς ἐκ νεκρῶν, ὃς καί
ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ

34. *Or* X. Ἰησοῦς. *Or omit* ἐκ νεκρῶν. *Or omit the former* καί.

cerning) ἐθνῶν ἀπολωλότων κ.τ.λ. (5) With κατά τινος, here. (6) With τινά τινος or περί τινος (implied in the use of the passive), as in Acts xix. 40, κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον. xxiii. 29, ὃν εὗρον ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου αὐτῶν. xxvi. 2, 7, περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων ...περὶ ἧς ἐλπίδος ἐγκαλοῦμαι ὑπὸ Ἰουδαίων.

ἐκλεκτῶν Θεοῦ] The absence of the article lays stress upon the *quality: such persons as*, &c. See note i. 20, ἀπὸ κτίσεως. The exact phrase occurs in Tit. i. 1, κατὰ πίστιν ἐκλεκτῶν Θεοῦ. In Col. iii. 12, ὡς ἐκλεκτοὶ τοῦ Θεοῦ. In xvi. 13, τὸν ἐκλεκτὸν ἐν κυρίῳ. 2 Tim. ii. 10, πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς. In 1 Tim. v. 21, καὶ τῶν ἐκλεκτῶν ἀγγέλων. In the Gospels and General Epistles the word is more frequent, and far more so in the Septuagint: see, for example, 2 Sam. xxi. 6, LXX. Σαούλ, ἐκλεκτοῦ Κυρίου. 1 Chron. xvi. 13, υἱοὶ Ἰακὼβ ἐκλεκτοὶ αὐτοῦ. Psalm lxxxix. 4, διεθέμην διαθήκην τοῖς ἐκλεκτοῖς μου. cvi. 5, ἐν τῇ χρηστότητι τῶν ἐκλεκτῶν σου. Isai. lxv. 9, καὶ κληρονομήσουσιν οἱ ἐκλεκτοί μου. The word ἐκλογή (in St Paul's Epistles) occurs in the sense of (1) *selection*, in ix. 11. xi. 5, 28. 1 Thess. i. 4: (2) *the selected*, in xi. 7. The verb ἐκλέγεσθαι, in 1 Cor. i. 27, 28. Eph. i. 4, καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου.

Θεὸς ὁ δικαιῶν] *Who shall dare to accuse, when it is God Himself who acquits? Who is there to condemn, when He who died for us and rose again is no less a Person than Christ the Son of God?* Compare Isai. l. 7—9, LXX. ἔγνων ὅτι οὐ μὴ αἰσχυνθῶ· ὅτι ἐγγίζει ὁ δικαιώσας με· τίς ὁ κρινόμενός μοι; ἀντιστήτω μοι ἅμα· καὶ τίς ὁ κρινόμενός μοι; ἐγγισάτω μοι. ἰδοὺ Κύριος Κύριος βοηθήσει μοι· τίς κακώσει με; With a note of interrogation after δικαιῶν and ἡμῶν, the sense becomes: *Who shall accuse? God, who already acquits? Who is there to condemn? Christ, who died, &c.?* With an interrogation at ἡμῶν *only: Who shall accuse? God is our absolver—who is our condemner? can it be Christ? Christ, who died for us, &c.?* But the passage in Isaiah, which is evidently in the mind of the Apostle, seems to favour the punctuation adopted in the text above.

34. μᾶλλον δέ] *Or rather.* Gal. iv. 9, νῦν δὲ γνόντες

35 ἡμῶν. τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ
Χριστοῦ; θλῖψις ἢ στενοχωρία ἢ διωγμὸς ἢ
36 λιμὸς ἢ γυμνότης ἢ κίνδυνος ἢ μάχαιρα; καθὼς

Θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ.

ἐντυγχάνει] See note on verse 26, ὑπερεντυγχάνει.

35. τίς ἡμᾶς] *If not in danger of condemnation while we remain Christians, yet may not some one or something sever us from Christ?*

χωρίσει ἀπό] See verse 39. Wisdom i. 3, σκολιοὶ γὰρ λογισμοὶ χωρίζουσιν ἀπὸ Θεοῦ. Matt. xix. 6. Mark x. 9. Elsewhere used only in the passive; as Acts i. 4. xviii. 1, 2. 1 Cor. vii. 10, 11, 15, γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι κ.τ.λ. Philem. 15. Heb. vii. 26, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν.

θλῖψις ἢ στενοχωρία] See note on ii. 9, θλῖψις καὶ στενοχωρία. The opposite of στενοχωρία is εὐρυχωρία (εὐρύχωρος), which is also used metaphorically; as in Psalm xxxi. 8, LXX. οὐ συνέκλεισάς με εἰς χεῖρας ἐχθροῦ· ἔστησας ἐν εὐρυχώρῳ τοὺς πόδας μου.

στενοχωρία] *Straitness of space, difficulty, painful pressure:* ii. 9. 2 Cor. vi. 4. xii. 10. A stronger word than even θλῖψις· see 2 Cor. iv. 8, θλιβόμενοι ἀλλ' οὐ στενοχωρούμενοι. The opposite of εὐρυχωρία· see Psalm xxxi. 8, LXX. (quoted in the note above).

διωγμός] Prov. xi. 19, LXX. Lam. iii. 19, ἐμνήσθην ἀπὸ πτωχείας μου καὶ ἐκ διωγμοῦ μου κ.τ.λ. 2 Macc. xii. 23. Matt. xiii. 21, γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον. Mark iv. 17. x. 30, μετὰ διωγμῶν. Acts viii. 1, ἐγένετο...διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις. xiii. 50, καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ Βαρνάβαν. 2 Cor. xii. 10, διὸ εὐδοκῶ...ἐν διωγμοῖς, ἐν στενοχωρίαις, ὑπὲρ Χριστοῦ. 2 Thess. i. 4, ἐν πᾶσιν τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν αἷς ἀνέχεσθε. 2 Tim. iii. 11, τοῖς διωγμοῖς, τοῖς παθήμασιν, οἷά μοι ἐγένετο ...οἵους διωγμοὺς ὑπήνεγκα κ.τ.λ.

λιμὸς ἢ γυμνότης] Deut. xxviii. 48, LXX. ἐν λιμῷ καὶ ἐν δίψει καὶ ἐν γυμνότητι καὶ ἐν ἐκλείψει πάντων. 1 Cor. iv. 11, καὶ πεινῶμεν καὶ διψῶμεν καὶ γυμνιτεύομεν κ.τ.λ. 2 Cor. xi. 27, ἐν λιμῷ καὶ δίψει...ἐν ψύχει καὶ γυμνότητι.

λιμός...ἢ μάχαιρα] Isai. li. 19, LXX. πτῶμα καὶ σύντριμμα, λιμὸς καὶ μάχαιρα· τίς σε παρακαλέσει; Jer. v. 12, οὐχ ἥξει ἐφ' ἡμᾶς κακά, καὶ μάχαιραν καὶ λιμὸν οὐκ ὀψόμεθα. xiv. 12, 13, 15, 16, ὅτι ἐν μαχαίρᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ ἐγὼ συντελέσω αὐτοὺς κ.τ.λ. xv. 2, καὶ ὅσοι εἰς μάχαιραν, εἰς μάχαιραν· καὶ ὅσοι εἰς λιμόν, εἰς λιμόν.

γέγραπται ὅτι ἕνεκεν σοῦ θανατούμεθα ὅλην τὴν ἡμέραν, ἐλογίσθημεν ὡς πρόβατα σφαγῆς. ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν 37 διὰ τοῦ ἀγαπήσαντος ἡμᾶς. πέπεισμαι γὰρ ὅτι 38

κίνδυνος] Psalm cxvi. 3, LXX. κίνδυνοι ᾅδου εὗρόσαν με, θλῖψιν καὶ ὀδύνην εὗρον. Ecclus. xxxiv. 12, πλεονάκις ἕως θανάτου ἐκινδύνευσα. 1 Cor. xv. 30, τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν; 2 Cor. xi. 26, κινδύνοις ποταμῶν, κινδύνοις λῃστῶν κ.τ.λ.

μάχαιρα] Heb. xi. 34, 37, ἔφυγον στόματα μαχαίρης.....ἐν φόνῳ μαχαίρης ἀπέθανον.

36. καθώς] A quotation (from Psalm xliv. 22, LXX.) to justify the strong expression ἡ μάχαιρα as a possible contingency.

θανατούμεθα ὅλην τ. ἡ.] 1 Cor. xv. 31, καθ' ἡμέραν ἀποθνήσκω. 2 Cor. iv. 11, ἀεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν. xi. 23 ἐν θανάτοις πολλάκις. For θανατοῦν, see note on vii. 4, ἐθανατώθητε τῷ νόμῳ.

ἐλογίσθημεν ὡς] Gen. xxxi. 15, LXX. οὐχ ὡς αἱ ἀλλοτρίαι λελογίσμεθα αὐτῷ; Job xli. 21 (29), ὡς καλάμη ἐλογίσθη αὐτῷ σφῦρα. Isai. v. 28, αἱ ὁπλαὶ τῶν ἵππων αὐτῶν ὡς στερεὰ πέτρα ἐλογίσθησαν κ.τ.λ. xxix. 16, οὐχ ὡς ὁ πηλὸς τοῦ κεραμέως λογισθήσεσθε; xl. 15. 1 Cor. iv. 1. 2 Cor. x. 2, τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας. For a different construction of λογίζεσθαι, see note on ii. 26, εἰς περιτομὴν λογισθήσεται.

σφαγῆς] *Of (belonging to, destined for) slaughter.* So Psalm xliv. 11, LXX. ἔδωκας ἡμᾶς ὡς πρόβατα βρώσεως. Zech. xi. 4, 5, ποιμαίνετε τὰ πρόβατα τῆς σφαγῆς, ἃ οἱ κτησάμενοι κατέσφαζον κ.τ.λ. Compare Jer. xii. 3, ἄθροισον αὐτοὺς ὡς πρόβατα εἰς σφαγήν κ.τ.λ. Ezek. xxxiv. 8, καὶ γενέσθαι τὰ πρόβατά μου εἰς κατάβρωμα πᾶσι τοῖς θηρίοις κ.τ.λ.

37. ὑπερνικῶμεν] This compound with ὑπέρ is like others formed by St Paul; as ὑπερεκπερισσοῦ (Eph. iii. 20. 1 Thess. iii. 10), ὑπερλίαν (2 Cor. xi. 5. xii. 11), ὑπερπερισσεύειν (v. 20. 2 Cor. vii. 4), ὑπερπλεονάζειν (1 Tim. i. 14), &c.

τοῦ ἀγαπήσαντος ἡμᾶς] John xiii. 1, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς. xv. 9, καθὼς ἠγάπησέν με ὁ Πατήρ, κἀγὼ ὑμᾶς ἠγάπησα. Eph. v. 2, 25, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ὑμᾶς...καθὼς καὶ ὁ Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν κ.τ.λ. 2 Thess. ii. 16, αὐτὸς δὲ ὁ κύριος ἡμῶν Ἰησοῦς Χριστός, καὶ [ὁ] Θεὸς...ὁ ἀγαπήσας ἡμᾶς κ.τ.λ. 1 John iv. 10, 11, 19, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς

οὔτε θάνατος οὔτε ζωὴ οὔτε ἄγγελοι οὔτε ἀρχαὶ οὔτε ἐνεστῶτα οὔτε μέλλοντα οὔτε δυνά-
39 μεις οὔτε ὕψωμα οὔτε βάθος οὔτε τις κτίσις

...ἡμεῖς ἀγαπῶμεν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς. Rev. i. 5, τῷ ἀγαπῶντι ἡμᾶς καὶ λύσαντι ἡμᾶς ἐκ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ. iii. 9, καὶ γνῶσιν ὅτι ἐγὼ ἠγάπησά σε.

38. πέπεισμαι γὰρ ὅτι] xiv. 14, οἶδα καὶ πέπεισμαι ἐν Κυρίῳ Ἰησοῦ ὅτι κ.τ.λ. xv. 14, πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν ὅτι κ.τ.λ. 2 Tim. i. 5, 12, πέπεισμαι δὲ ὅτι καὶ ἐν σοί ...καὶ πέπεισμαι ὅτι δυνατός ἐστιν κ.τ.λ.

οὔτε θάνατος κ.τ.λ.] An exhaustive enumeration of all the influences which might be supposed capable of effecting such a severance.

οὔτε ἀρχαί] This may include both human authorities (as τὰς ἀρχὰς καὶ τὰς ἐξουσίας in Luke xii. 11), and still more (in connexion with ἄγγελοι) *spiritual powers of evil*; as in Eph. vi. 12, οὐκ ἐστὶν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις. Col. ii. 15. 1 Pet. iii. 22, ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.

ἐνεστῶτα οὔτε μέλλοντα] 1 Cor. iii. 21, 22, πάντα γὰρ ὑμῶν ἐστίν...εἴτε ἐνεστῶτα εἴτε μέλλοντα.

οὔτε δυνάμεις] The position of these words is peculiar. If they stood (as in the received text) next after οὔτε ἄγγελοι οὔτε ἀρχαί, they would form another item in the catalogue (so to speak) of spiritual beings, as in Eph. i. 21, πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος κ.τ.λ. 1 Pet. iii. 22 (quoted in a former note). As it is, they must be still more generalized, and read rather with οὔτε ὕψωμα οὔτε βάθος, as if expressing *any opposing powers, whether towering aloft in proud antagonism, or working underground in secret subtlety.*

39. οὔτε ὕψωμα οὔτε βάθος] The form ὕψωμα means sometimes *elevation, exaltation* (as in Job xxiv. 24, LXX. πολλοὺς γὰρ ἐκάκωσε τὸ ὕψωμα αὐτοῦ. Judith x. 8, εἰς γαυρίαμα υἱῶν Ἰσραὴλ καὶ ὕψωμα Ἱερουσαλήμ. xiii. 4); sometimes *an exalted (high) thing* (as in 2 Cor. x. 5, πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ). Compare Job xl. 10, LXX. ἀνάλαβε δὴ ὕψος καὶ δύναμιν. Isai. ii. 11, 17, καὶ ταπεινωθήσεται τὸ ὕψος τῶν ἀνθρώπων...καὶ πεσεῖται ὕψος ἀνθρώπων. x. 12, καὶ ἐπὶ τὸ ὕψος τῆς δόξης τῶν ὀφθαλμῶν αὐτοῦ. In like manner βάθος means either *deepness, depth* (as in Matt. xiii. 5,

ἑτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης
τοῦ Θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.
Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι, IX. 1
συνμαρτυρούσης μοι τῆς συνειδήσεώς μου ἐν
πνεύματι ἁγίῳ, ὅτι λύπη μοί ἐστιν μεγάλη καὶ 2
ἀδιάλειπτος ὀδύνη τῇ καρδίᾳ μου. ηὐχόμην γὰρ 3

διὰ τὸ μὴ ἔχειν βάθος γῆς. Mark iv. 5. Eph. iii. 18, τί τὸ πλάτος καὶ μῆκος καὶ ὕψος καὶ βάθος); or *a deep thing* (1 Cor. ii. 10, τὰ βάθη τοῦ Θεοῦ). Compare Isai. xxix. 15, LXX. οὐαὶ οἱ βαθέως βουλὴν ποιοῦντες...οἱ ἐν κρυφῇ βουλὴν ποιοῦντες, καὶ ἔσται ἐν σκότει τὰ ἔργα αὐτῶν κ.τ.λ. xxxi. 6. Rev. ii. 24, οἵτινες οὐκ ἔγνωσαν τὰ βαθέα τοῦ Σατανᾶ κ.τ.λ. Thus the sense here is, *Nothing high and nothing low. Nothing lofty, presenting a visible opposition, an open defiance; and nothing profound, working by insidious machination.*

κτίσις] See note on i. 20, κτίσεως.

IX. 1, &c. Ἀλήθειαν λέγω κ.τ.λ.] *If this be the glorious state of those whom God regards as His true people, how sad is it to a Christian Israelite to reflect upon the state of his nation—unbelieving, and therefore outcast! Yet in God's dealing with that nation there has been no inconsistency and no injustice.*

1. ἀλήθειαν λέγω] 1 Tim. ii. 7, ἀλήθειαν λέγω, οὐ ψεύδομαι.

ἐν Χριστῷ] See note on vi. 11, ἐν Χριστῷ Ἰησοῦ. *That which I am about to say I say in Christ, as one included in Him who is the Truth.* Compare 2 Cor. xi. 10, ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοί κ.τ.λ.

συνμαρτυρούσης] See note on ii. 15, συνμαρτυρούσης.

τῆς συνειδήσεώς μου] See note on ii. 15, συνειδήσεως.

ἐν πνεύματι ἁγίῳ] See note on v. 5, διὰ πνεύματος ἁγίου. Also on viii. 9, πνεῦμα Θεοῦ... πνεῦμα Χριστοῦ. *My conscience witnessing with me,* bearing a concurrent testimony with that which I bear in the strong words which follow; and that, not only in a human sense, as men speak who know not God, but *in the element and atmosphere (so to speak) of that Holy Spirit who is the life of them that believe.*

2. ἀδιάλειπτος] 2 Tim. i. 3, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνείαν κ.τ.λ.

τῇ καρδίᾳ μου] The dative expresses, *in point of, in the matter of,* &c. *At my heart.*

ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ ὑπὲρ

3. *ηὐχόμην γάρ*] Literally, *I was going* (or *beginning*) *to wish* or *pray. I should have wished, had it been lawful. I could have wished.* Compare Mark xv. 23, *καὶ ἐδίδουν αὐτῷ ἐσμυρνισμένον οἶνον· ὁ* [*or* ὃς] *δὲ οὐκ ἔλαβεν.* Luke i. 59, *καὶ ἐκάλουν αὐτό... Ζαχαρίαν* (*they were going to call him...they would have called him*, &c.). Acts xxv. 22, *ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι.* For *εὔχεσθαι* in this sense, see Acts xxvi. 29, *εὐξαίμην ἂν τῷ Θεῷ...πάντας τοὺς ἀκούοντάς μου σήμερον γενέσθαι τοιούτους κ.τ.λ.*

ἀνάθεμα] Like the Latin *sacer*, the one verb *ἀνατιθέναι* includes the ideas of *consecration* and *execration*. The original identity of the two is seen in Lev. xxvii. 28, 29, LXX. *πᾶν δὲ ἀνάθεμα ὃ ἐὰν ἀναθῇ ἄνθρωπος τῷ Κυρίῳ ἀπὸ πάντων ὅσα αὐτῷ ἐστίν ...πᾶν ἀνάθεμα ἅγιον ἁγίων ἔσται τῷ Κυρίῳ· καὶ πᾶν ἀνάθεμα ὃ ἐὰν ἀνατεθῇ ἀπὸ τῶν ἀνθρώπων...θανάτῳ θανατωθήσεται* (where the former verse seems to express a vow of *dedication*, and the latter a vow of *destruction*). By usage, however, *ἀνάθημα* has the good sense, and *ἀνάθεμα* the bad. Compare (1) Judith xvi. 19, *καὶ ἀνέθηκεν Ἰουδὶθ πάντα τὰ σκεύη Ὀλοφέρνου...εἰς ἀνάθημα τῷ Κυρίῳ ἔδωκε.* 2 Macc. ii. 13, *περὶ ἀναθημάτων.* ix. 16, *ἅγιον νεὼν καλλίστοις ἀναθήμασι κοσμήσειν.* Luke xxi. 5, *καί τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ ἀναθήμασιν κεκόσμηται.* (2) Deut. vi. 26, LXX. *καὶ ἀνάθεμα ἔσῃ ὥσπερ τοῦτο...ὅτι ἀνάθεμά ἐστιν.* xiii. 17. xx. 17. Josh. vi. 17, 18, *καὶ ἔσται ἡ πόλις ἀνάθεμα, αὐτὴ καὶ πάντα ὅσα ἐστὶν ἐν αὐτῇ, τῷ Κυρίῳ τῶν δυνάμεων κ.τ.λ.* vii. 1, 11, 12, 13, 15, *ἐγενήθησαν ἀνάθεμα.....τὸ ἀνάθεμά ἐστιν ἐν ὑμῖν κ.τ.λ.* 1 Chron. ii. 7. Zech. xiv. 11, *καὶ οὐκ ἔσται ἀνάθεμα ἔτι.* Acts xxiii. 14, *ἀναθέματι ἀνεθεματίσαμεν ἑαυτούς κ.τ.λ.* 1 Cor. xii. 3, *λέγει Ἀνάθεμα Ἰησοῦς.* xvi. 22, *εἴ τις οὐ φιλεῖ τὸν Κύριον, ἤτω ἀνάθεμα.* Gal. i. 8, 9, *ἀνάθεμα ἔστω.* With *ἀπὸ τοῦ Χριστοῦ*, it is *a thing* (or *person*) *severed from Christ* as a *κάθαρμα* or *purgamentum* for others. Strictly taken, perhaps no Christian could wish this, for any object: but the impossibility of the wish prevents its being strictly taken. It is precisely the prayer of Moses in Exod. xxxii. 32, LXX. *καὶ νῦν εἰ μὲν ἀφεῖς αὐτοῖς τὴν ἁμαρτίαν αὐτῶν, ἄφες· εἰ δὲ μή, ἐξάλειψόν με ἐκ τῆς βίβλου σου ἧς ἔγραψας.* And the answer to that prayer (verse 33) corrects any mistake as to its meaning: *εἴ τις ἡμάρτηκεν ἐνώπιόν μου, ἐξαλείψω αὐτοὺς ἐκ τῆς βίβλου μου.* The sense here is, *I was on the point of wishing* (*if it were possible*) *to forfeit my own happiness as a Christian, to save my nation.*

τῶν ἀδελφῶν μου, τῶν συγγενῶν μου κατὰ σάρκα· οἵτινές εἰσιν Ἰσραηλεῖται, ὧν ἡ υἱοθεσία 4 *καὶ ἡ δόξα καὶ αἱ διαθῆκαι καὶ ἡ νομοθεσία καὶ*

4. *Or ἡ διαθήκη.*

κατὰ σάρκα] See note on iv. 1, *κατὰ σάρκα.*

4. *οἵτινες κ.τ.λ.*] *How great have been their privileges! and now how thrown away!*

Ἰσραηλεῖται] Matt. ii. 6, *τὸν λαόν μου τὸν Ἰσραήλ.* Luke ii. 32, *καὶ δόξαν λαοῦ σου Ἰσραήλ.* John i. 47, *ἴδε ἀληθῶς Ἰσραηλείτης.* Rom. xi. 1, *καὶ γὰρ ἐγὼ Ἰσραηλείτης εἰμί.* 2 Cor. xi. 22, *Ἑβραῖοί εἰσιν; κἀγώ. Ἰσραηλεῖταί εἰσιν; κἀγώ. σπέρμα Ἀβραάμ εἰσιν; κἀγώ.*

ἡ υἱοθεσία] See Exod. iv. 22, LXX. *τάδε λέγει Κύριος· Υἱὸς πρωτότοκός μου Ἰσραήλ.* Deut. xxxii. 6, *οὐκ αὐτὸς οὗτός σου πατὴρ ἐκτήσατό σε καὶ ἐποίησέ σε καὶ ἔπλασέ σε;* Jer. xxxi. 9, *ὅτι ἐγενόμην τῷ Ἰσραὴλ εἰς πατέρα, καὶ Ἐφραὶμ πρωτότοκός μού ἐστιν.*

ἡ δόξα] *The Shechinah.* Exod. xvi. 10, LXX. *καὶ ἡ δόξα Κυρίου ὤφθη ἐν νεφέλῃ.* xxiv. 16. xl. 34. 35, *καὶ ἐκάλυψεν ἡ νεφέλη τὴν σκηνὴν τοῦ μαρτυρίου, καὶ δόξης Κυρίου ἐπλήσθη ἡ σκηνή κ.τ.λ.* 1 Sam. iv. 22, *ἀπῴκισται δόξα ἀπὸ Ἰσραήλ, ὅτι ἐλήφθη ἡ κιβωτὸς τοῦ Θεοῦ.* 1 Kings viii. 11, *ὅτι ἔπλησε δόξα Κυρίου τὸν οἶκον Κυρίου.* &c. &c.

αἱ διαθῆκαι] The word *διαθήκη* means *a disposition* or *disposal, an arrangement in the way of distribution*, whether by deed, will, &c. In classical usage it is generally *a will;* and the argument of Heb. ix. 15–22 turns upon this its common application. In the Septuagint it is the translation of the Hebrew word for *compact;* whether between *individuals* (as in 1 Sam. xxiii. 18, *καὶ διέθεντο ἀμφότεροι διαθήκην ἐνώπιον Κυρίου.* Mal. ii. 14, *καὶ αὕτη κοινωνός σου, καὶ γυνὴ διαθήκης σου*); between *nations* (Josh. ix. 6, *καὶ νῦν διάθεσθε ἡμῖν διαθήκην*); or between *God and man*, not in the sense of *mutual stipulation*, but of *a bestowal of blessing.* The Divine *διαθήκη* is *a promise.* See Gen. ix. 9—17. xv. 18, *διέθετο Κύριος τῷ Ἀβραὰμ διαθήκην, λέγων, Τῷ σπέρματί σου δώσω τὴν γῆν ταύτην.* Exod. xxxiv. 10, *ἰδοὺ ἐγὼ τίθημι διαθήκην ἐνώπιον παντὸς τοῦ λαοῦ σου· ποιήσω ἔνδοξα κ.τ.λ.* Isai. lix. 21, *καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, εἶπε Κύριος· τὸ πνεῦμα τὸ ἐμόν... οὐ μὴ ἐκλίπῃ ἐκ τοῦ στόματός σου κ.τ.λ.* And so in the New Testament uniformly. Luke i. 72, *ποιῆσαι ἔλεος μετὰ τῶν πατέρων*

5 ἡ λατρεία καὶ αἱ ἐπαγγελίαι, ὧν οἱ πατέρες, καὶ

ἡμῶν, καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ κ.τ.λ. Here, and in Eph. ii. 12 (ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας), the plural seems to express *the various grants of blessing*, the several repetitions (with additions) to Abraham and his immediate descendants of the great original promise made to him when he was called out of his own country. See, for example, Gen. xii. 1–3, 7. xiii. 14–17. xv. 1–21. xvii. 1–22. xxii. 15–18. xxvi. 2–5, 34. xxviii. 13–15. xxxv. 9–12. xlvi. 3, 4. Of these patriarchal blessings the Jews were the lineal heirs. Acts iii. 25, ὑμεῖς ἐστὲ οἱ υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης ἧς διέθετο ὁ Θεὸς πρὸς τοὺς πατέρας ὑμῶν, λέγων πρὸς Ἀβραάμ, Καὶ ἐν τῷ σπέρματί σου ἐνευλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς.

ἡ νομοθεσία] *The legislation:* the dignity and glory of having a law communicated by express revelation, and amidst circumstances so full of awe and splendour. Deut. iv. 7–14, 32–36, LXX. ἐκ τοῦ οὐρανοῦ ἀκουστήν σοι ἐποίησε τὴν φωνὴν αὐτοῦ παιδεῦσαί σε, καὶ ἐπὶ τῆς γῆς ἔδειξέ σοι τὸ πῦρ αὐτοῦ τὸ μέγα, καὶ τὰ ῥήματα αὐτοῦ ἤκουσας ἐκ μέσου τοῦ πυρός. Acts vii. 53, οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων.

ἡ λατρεία] *The service:* the ceremonial system of the Law of Moses. 1 Chron. xxviii. 13, LXX. καὶ τῶν ἀποθηκῶν τῶν λειτουργησίμων σκευῶν τῆς λατρείας οἴκου Κυρίου. Heb. ix. 1, 6, εἶχεν μὲν οὖν καὶ ἡ πρώτη δικαιώματα λατρείας ...εἰς μὲν τὴν πρώτην σκηνὴν διὰ παντὸς εἰσίασιν οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες. See note on i. 9, ᾧ λατρεύω.

αἱ ἐπαγγελίαι] *The promises:* all the various announcements of God's purposes of good, made in all times to Abraham and his descendants. See xv. 8, τὰς ἐπαγγελίας τῶν πατέρων. Gal. iii. 16, 21, τῷ δὲ Ἀβραὰμ ἐρρέθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ κ.τ.λ. Heb. vi. 12. vii. 6, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκεν. xi. 13, 17, 33, τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος...ἐπέτυχον ἐπαγγελιῶν. See note on iv. 13, ἡ ἐπαγγελία. Thus αἱ ἐπαγγελίαι and αἱ διαθῆκαι (above) are nearly identical: but the aspect of the two words is slightly different, the διαθήκη dwelling rather upon the Benefactor, and the ἐπαγγελία upon the benefit. It is possible too that the ἐπαγγελίαι may be intended to include *later* promises also, such as those of Isaiah and the prophets, though the parallel passages scarcely confirm this extension.

5. οἱ πατέρες] *The fathers:* the patriarchs of Israel. See xi. 28, ἀγαπητοὶ διὰ τοὺς πατέρας. xv. 8. Acts iii. 13, 25, ὁ Θεὸς

ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν. οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ. 6

Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ Θεὸς τῶν πατέρων ἡμῶν κ.τ.λ. v. 30. vii. 11, 12, 15, 32. xiii. 17, 32. xxii. 14. xxvi. 6, τῆς εἰς τοὺς πατέρας ἐπαγγελίας γενομένης ὑπὸ τοῦ Θεοῦ. Compare also the frequent expression of the Old Testament, τὴν γῆν ἣν ὤμοσα τοῖς πατράσιν ὑμῶν τῷ Ἀβραὰμ καὶ τῷ Ἰσαὰκ καὶ τῷ Ἰακώβ, δοῦναι αὐτοῖς καὶ τῷ σπέρματι αὐτῶν μετ' αὐτούς (Deut. i. 8. &c. &c.).

ἐξ ὧν ὁ Χριστός] Heb. vii. 14, πρόδηλον γὰρ ὅτι ἐξ Ἰούδα ἀνατέταλκεν ὁ Κύριος ἡμῶν.

ὁ ὢν ἐπὶ πάντων κ.τ.λ.] Elsewhere these titles belong to the Father. Eph. iv. 6, εἷς Θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων κ.τ.λ. Luke i. 68, εὐλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσραήλ. Rom. i. 25, τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν. 2 Cor. i. 3, εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν κ.τ.λ. xi. 31, ὁ Θεὸς καὶ πατὴρ τοῦ κυρίου Ἰησοῦ οἶδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας. Eph. i. 3. 1 Pet. i. 3. And Christ is ὁ υἱὸς τοῦ εὐλογητοῦ (Mark xiv. 61). Here, however, the words are evidently applied to Christ. To place a full stop at σάρκα, and regard the following clause as a sudden ascription of praise to God for the gift of Christ, is to introduce a harsh and abrupt transition, for which there is no cause and no parallel. Besides in such an ascription εὐλογητός would stand first, as in 30 passages of the Septuagint. (The single seeming exception in Psalm lxviii. 19, 20, LXX. is evidently due to a misapprehension of the Hebrew.) For a full justification of the application of the words to Christ, compare (for example) John i. 1, καὶ Θεὸς ἦν ὁ λόγος. x. 30, ἐγὼ καὶ ὁ Πατὴρ ἕν ἐσμεν. xx. 28, ὁ Κύριός μου καὶ ὁ Θεός μου. Col. i. 16—19, τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται, καὶ αὐτός ἐστιν πρὸ πάντων κ.τ.λ. ii. 9, ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς. For ἐπί in this sense, see Matt. xxiv. 45, ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ. xxv. 21, 23, ἐπὶ πολλῶν σε καταστήσω. Acts viii. 27, ὃς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς. In Heb. iii. 6, ἐπί (in the same sense) has the accusative: Χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ.

6. οὐχ οἷον δὲ ὅτι] *But the case is not such as that*, &c. As if it were, τὸ δὲ πρᾶγμα οὐ τοιοῦτόν ἐστιν οἷον ὅτι κ.τ.λ. *Though the bulk of that nation which possessed all these privileges is now*

οὐ γὰρ πάντες οἱ ἐξ Ἰσραήλ, οὗτοι Ἰσραήλ. 7 οὐδ' ὅτι εἰσὶν σπέρμα Ἀβραὰμ πάντες τέκνα, ἀλλ' ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα· 8 τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς σαρκὸς ταῦτα τέκνα τοῦ Θεοῦ, ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας 9 λογίζεται εἰς σπέρμα. ἐπαγγελίας γὰρ ὁ λόγος

outcast for its unbelief, there has been no failure of God's promise. For from the first God showed that it was His purpose to make distinctions amongst the descendants of Abraham.

ἐκπέπτωκεν] Job xiv. 2, LXX. ὥσπερ ἄνθος ἀνθῆσαν ἐξέπεσεν. Ecclus. xxxiv. 7, καὶ ἐξέπεσον ἐλπίζοντες ἐπ' αὐτοῖς. James i. 11, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν.

οἱ ἐξ Ἰσραήλ] *The offspring of Jacob.*

οὗτοι] See note on vii. 10, αὕτη.

οὗτοι Ἰσραήλ] That is, the *true* Israel. See Gal. vi. 16, τὸν Ἰσραὴλ τοῦ Θεοῦ.

7. οὐδ' ὅτι] *Nor because persons are descendants of Abraham, are they all children of Abraham in the sense of the promise and the blessing. Even of the two sons of Abraham himself one was excluded; excluded in spite of the earnest remonstrance of Abraham.* See Gen. xvii. 18, LXX. εἶπε δὲ Ἀβραὰμ πρὸς τὸν Θεόν, Ἰσμαὴλ οὗτος ζήτω ἐναντίον σου. xxi. 10—12, εἶπε τῷ Ἀβραάμ, Ἔκβαλε τὴν παιδίσκην ταύτην καὶ τὸν υἱὸν αὐτῆς... σκληρὸν δὲ ἐφάνη τὸ ῥῆμα σφόδρα ἐναντίον Ἀβραάμ... εἶπε δὲ ὁ Θεὸς τῷ Ἀβραάμ, Μὴ σκληρὸν ἔστω ἐναντίον σου περὶ τοῦ παιδίου... ὅτι ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα.

ἐν Ἰσαάκ κ.τ.λ.] Quoted from Gen. xxi. 12, LXX. (see last note). *In (the person of) Isaac shall there be called (designated, described, spoken of) for thee a seed.* That is, *Not in Ishmael, but in Isaac, shalt thou have one to be denominated thine offspring* (in the sense of Gen. xii. 7. xv. 5. xvii. 7. &c.). For καλεῖν in this sense, see note on iv. 17, καὶ καλοῦντος.

8. οὐ τὰ τέκνα] *Natural descent was not enough to constitute an heir of God's special blessings: that is a matter of special promise, and consequently of Divine will and choice.*

τὰ τέκνα τῆς σ....τῆς ἐπ.] Gal. iv. 23, ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται, ὁ δὲ ἐκ τῆς ἐλευθέρας δι' ἐπαγγελίας.

ταῦτα] See note on vii. 10, αὕτη.

λογίζεται] See note on iv. 4, λογίζεται.

οὗτος, Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι καὶ ἔσται τῇ Σάρρᾳ υἱός. οὐ μόνον δέ, ἀλλὰ 10 καὶ Ῥεβέκκα ἐξ ἑνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν· μήπω γὰρ γεννηθέντων μηδὲ 11 πραξάντων τι ἀγαθὸν ἢ φαῦλον, ἵνα ἡ κατ'

9. ἐπαγγελίας γάρ] Not, *For this is the word of promise;* but, *For this saying,* Κατὰ τὸν καιρὸν τοῦτον κ.τ.λ., *is a matter of promise; is the language of promise; implies a supernatural interposition, not a natural event.* Gen. xviii. 10, 24, LXX. εἶπε δέ, Ἐπαναστρέφων ἥξω πρὸς σὲ κατὰ τὸν καιρὸν τοῦτον εἰς ὥρας...καὶ ἔσται τῇ Σάρρᾳ υἱός.

κατὰ τὸν καιρὸν τοῦτον] *According to (at a period corresponding with) this season.*

10—12. οὐ μόνον δέ κ.τ.λ.] Another instance of Divine selection amongst the descendants of Abraham. *Of the two children of one father—of the twin sons of Isaac himself, the very child of promise—and before those children were yet born, or could influence such choice by their conduct—the one is preferred, and the other is subjected.* Nothing is here said of the *final destiny* of either brother: that was shaped by the spirit and conduct of each: what is spoken of here is the position of the one, and not of the other, as the depository of the promise to Abraham.

10. ἀλλὰ καὶ Ῥεβέκκα] The sentence begins as if ἐχρηματίσθη (*was told of God*), or the like, were to follow. But verse 11 interrupts it, and when resumed, it is in the inverted form, ἐρρέθη αὐτῇ κ.τ.λ.

τοῦ πατρὸς ἡμῶν] Added to show that there was nothing in the *parentage* of Esau to cause his rejection. *Isaac his father was ὁ πατὴρ ἡμῶν, the ancestor and progenitor of all Israel.*

11. μήπω...μηδέ] For this use of μή with the participle (*though not*), see note on ii. 14, μὴ ἔχοντες.

μηδὲ πραξάντων] Isai. vii. 16, LXX. πρὶν ἢ γνῶναι τὸ παιδίον ἀγαθὸν ἢ κακόν.

ἀγαθὸν ἢ φαῦλον] John v. 29, οἱ τὰ ἀγαθὰ ποιήσαντες...οἱ τὰ φαῦλα πράξαντες. 2 Cor. v. 10, πρὸς ἃ ἔπραξεν, εἴτε ἀγαθὸν εἴτε φαῦλον.

ἡ κατ' ἐκλ. πρόθεσις] *The choice-wise purpose. The purpose which is according to (which follows the rule of) selection.* For ἐκλογή, see note on viii. 33, ἐκλεκτῶν Θεοῦ. For πρόθεσις, on viii. 28, κατὰ πρόθεσιν.

ἐκλογὴν πρόθεσις τοῦ Θεοῦ μένῃ, οὐκ ἐξ ἔργων
12 ἀλλ' ἐκ τοῦ καλοῦντος, ἐρρέθη αὐτῇ ὅτι ὁ
13 μείζων δουλεύσει τῷ ἐλάσσονι· καθὼς γέ-
γραπται, Τὸν Ἰακὼβ ἠγάπησα, τὸν δὲ
Ἡσαῦ ἐμίσησα.
14 Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ Θεῷ;
15 μὴ γένοιτο. τῷ Μωυσεῖ γὰρ λέγει, Ἐλεήσω ὃν

μένῃ] 1 Cor. iii. 14, εἴ τινος τὸ ἔργον μενεῖ κ.τ.λ. 2 Cor. iii. 11, εἰ γὰρ τὸ καταργούμενον διὰ δόξης, πολλῷ μᾶλλον τὸ μένον ἐν δόξῃ.

οὐκ ἐξ ἔργων] *A purpose, not springing from the observation or the foresight of human conduct, but having its origin in the free grace of Him who calls whom He will to be the recipient of His blessing.* For καλεῖν, see note on viii. 30, ἐκάλεσεν.

12. ἐρρέθη] 2 Sam. v. 6, LXX. καὶ ἐρρέθη τῷ Δαυίδ, Οὐκ εἰσελεύσῃ ὧδε. Gal. iii. 16, ἐρρέθησαν αἱ ἐπαγγελίαι. Rev. vi. 11, καὶ ἐρρέθη αὐτοῖς ἵνα κ.τ.λ. ix. 4, καὶ ἐρρέθη αὐταῖς ἵνα κ.τ.λ.

ὅτι ὁ μείζων] Gen. xxv. 23, LXX.

ὁ μείζων] Gen. xxix. 16, LXX. τῇ μείζονι...τῇ νεωτέρᾳ. 1 Sam. xvii. 4, ὁ νεώτερος...οἱ μείζονες.

13. τὸν Ἰακὼβ κ.τ.λ.] Mal. i. 2, 3, LXX. A reference to the passage will show that the subject is not the *spiritual* acceptance or rejection of the two brothers: τὸν δὲ Ἡσαῦ ἐμίσησα, καὶ ἔταξα τὰ ὄρια αὐτοῦ εἰς ἀφανισμόν κ.τ.λ.

14. τί οὖν] *What inference shall we draw from these things? Is there any injustice in this exercise of choice in the bestowal of Divine blessings? God forbid! The thought must be repelled as a blasphemy: for unquestionably such a method of procedure is expressly asserted by God in Scripture.*

μὴ ἀδικία] Deut. xxxii. 4, LXX. Θεὸς πιστός, καὶ οὐκ ἔστιν ἀδικία· δίκαιος καὶ ὅσιος Κύριος. 2 Chron. xix. 7, ὅτι οὐκ ἔστι μετὰ Κυρίου Θεοῦ ἡμῶν ἀδικία. Psalm xcii. 15, ὅτι εὐθὴς Κύριος ὁ Θεός μου, καὶ οὐκ ἔστιν ἀδικία ἐν αὐτῷ.

15. ἐλεήσω] Exod. xxxiii. 19, LXX.

ἐλεήσω...καὶ οἰκτειρήσω] 2 Kings xiii. 23, LXX. καὶ ἠλέησε Κύριος αὐτούς, καὶ ᾠκτείρησεν αὐτούς. Prov. xxi. 26, ὁ δὲ δίκαιος ἐλεεῖ καὶ οἰκτείρει ἀφειδῶς. The word οἰκτείρειν occurs only here in the New Testament. In the Septuagint it is found almost

ἂν ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτείρω. ἄρα οὖν οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος, 16 ἀλλὰ τοῦ ἐλεῶντος Θεοῦ. λέγει γὰρ ἡ γραφὴ 17 τῷ Φαραὼ ὅτι εἰς αὐτὸ τοῦτο ἐξήγειρά σε ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ

30 times, often (as here) in the late forms οἰκτειρήσω, ᾠκτείρησα.

16. ἄρα οὖν] *So then the bestowal of God's blessings depends not upon human will or human effort, but on the mercy of God only.*

οὐ τοῦ θέλοντος] John i. 12, 13, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι...οἳ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκός, οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν. The genitive τοῦ θέλοντος depends upon τὸ πρᾶγμά ἐστιν (or the like) understood.

τρέχοντος] The origin of the metaphor is seen in 1 Cor. ix. 24, 26, οὐκ οἴδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἷς δὲ λαμβάνει τὸ βραβεῖον; οὕτως τρέχετε ἵνα καταλάβητε... ἐγὼ τοίνυν οὕτως τρέχω κ.τ.λ. In Phil. ii. 16, ἔδραμον is placed in parallelism with ἐκοπίασα (which is the sense of τρέχοντος here): οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίασα. Gal. ii. 2, μή πως εἰς κενὸν τρέχω ἢ ἔδραμον. v. 7, ἐτρέχετε καλῶς· τίς ὑμᾶς ἐνέκοψεν κ.τ.λ. Heb. xii. 1, τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα.

ἐλεῶντος] For the late form ἐλεᾶν, see also Jude 23, ἐλεᾶτε.

17. λέγει γάρ] *And I fear not to assert the sovereignty of God in judgment as well as mercy; for what saith the Scripture?*

εἰς αὐτὸ τοῦτο] Exod. ix. 16, LXX. καὶ ἕνεκεν τούτου διετηρήθης, ἵνα ἐνδείξωμαι ἐν σοὶ τὴν ἰσχύν μου, καὶ ὅπως κ.τ.λ.

ἐξήγειρά σε] Substituted (as nearer to the Hebrew) for the gentler expression of the Septuagint, διετηρήθης. The sense (*excitavi te ad vitam et regnum*) is illustrated by such passages as Isai. xli. 2, LXX. τίς ἐξήγειρεν ἀπὸ ἀνατολῶν δικαιοσύνην κ.τ.λ. Hab. i. 6, ἰδοὺ ἐγὼ ἐξεγείρω ἐφ' ὑμᾶς τοὺς Χαλδαίους κ.τ.λ. The word ἐξεγείρειν (frequent in the Septuagint) occurs in the New Testament only here and in 1 Cor. vi. 14.

διαγγελῇ...ἐν π. τῇ γῇ] Lev. xxv. 9, LXX. διαγγελεῖτε σάλπιγγι ἐν πάσῃ τῇ γῇ ὑμῶν. This rarest

18 τῇ γῇ. ἄρα οὖν ὃν θέλει ἐλεᾷ, ὃν δὲ θέλει
19 σκληρύνει. ἐρεῖς μοι οὖν, Τί οὖν ἔτι μέμφεται;

19. *Or omit the* 2nd οὖν.

of the compounds of ἀγγέλλειν occurs (in the New Testament) only here, and in Luke ix. 60. Acts xxi. 26.

τὸ ὄνομά μου] See note on i. 5, ὀνόματος.

18. ἄρα οὖν] The argument, which began with the question of the assignment of *privileges*, of special religious advantages and blessings, has run on into that of *individual acceptance and rejection*. And here too human merit and claim can only be excluded by a bold and broad statement of the sovereignty of God: ὃν θέλει ἐλεᾷ, ὃν δὲ θέλει σκληρύνει. Such is ever the method of Scripture: to state each of two apparently conflicting principles (such, for example, as those of God's grace and man's responsibility) singly and separately, and leave conscience rather than intellect to reconcile and adjust them.

σκληρύνει] This word is suggested by the quotation (in verse 17) from the history of Pharaoh. Exod. iv. 21, LXX. ἐγὼ δὲ σκληρυνῶ αὐτοῦ τὴν καρδίαν. vii. 3. ix. 12, ἐσκλήρυνε δὲ Κύριος τὴν καρδίαν Φαραώ, καὶ οὐκ εἰσήκουσεν αὐτῶν. x. 20, 27. xi. 10. xiv. 4, 8, 17. In such passages that result is ascribed to a judicial process, which is elsewhere spoken of as the act of the sinner. Thus Exod. viii. 32, καὶ ἐβάρυνε Φαραὼ τὴν καρδίαν αὐτοῦ. ix. 34. xiii. 15, ἡνίκα δὲ ἐσκλήρυνε Φαραὼ ἐξαποστεῖλαι ἡμᾶς κ.τ.λ. It is by the operation of a law of man's nature as God created it, that *he who will not turn, at last cannot* (see i. 28). And God, who established that law of man's nature, is said in Scripture to *do* that which *occurs under it* or *results from it*. Thus ὃν θέλει σκληρύνει becomes equivalent to, *He has framed at His pleasure the moral constitution of man, according to which the rebellious sinner is at last obdurate*. For σκληρύνειν, see Acts xix. 9, ὡς δέ τινες ἐσκληρύνοντο καὶ ἠπείθουν. Heb. iii. 8, 13, 15, μὴ σκληρύνητε τὰς καρδίας ὑμῶν ...ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν ἀπάτῃ τῆς ἁμαρτίας κ.τ.λ. iv. 7.

19. ἐρεῖς μοι οὖν] The obvious cavil. Compare iii. 5, μὴ ἄδικος ὁ Θεὸς ὁ ἐπιφέρων τὴν ὀργήν; For ἐρεῖς μοι οὖν, see xi. 19, ἐρεῖς οὖν κ.τ.λ. 1 Cor. xv. 35, ἀλλὰ ἐρεῖ τις κ.τ.λ. James ii. 18.

ἔτι] See note on iii. 7, τί ἔτι.

μέμφεται] Ecclus. xi. 7, πρὶν ἢ ἐξετάσῃς, μὴ μέμψῃ.

τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκεν; ὦ 20
ἄνθρωπε, μενοῦνγε σὺ τίς εἶ ὁ ἀνταποκρινόμενος
τῷ Θεῷ; μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι,
Τί με ἐποίησας οὕτως; ἢ οὐκ ἔχει ἐξουσίαν ὁ 21
κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ φυράματος

20. *Or omit* μενοῦνγε.

βουλήματι] A rare word in Scripture. See Acts xxvii. 43. 1 Pet. iv. 3. In application to *God*, it is found here only. The caviller seems to select it as a stronger word than *θέλημα*. *If it is God's wish that I should perish, how can I withstand Him?*

ἀνθέστηκεν] xiii. 2, *τῇ τοῦ Θεοῦ διαταγῇ ἀνθέστηκεν· οἱ δὲ ἀνθεστηκότες κ.τ.λ.*

20. *μενοῦνγε*] Such cavillers are not to be argued with. It is enough to remind them of the distance between man and God, and leave them to learn humility before they enter upon such questionings. For *μενοῦνγε* (a Hellenistic application of the classical *μὲν οὖν*) see x. 18, *μενοῦνγε εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν.*

ἀνταποκρινόμενος] Luke xiv. 6, *ἀντιαποκριθῆναι.*

μὴ ἐρεῖ] *Such sovereignty is inherent in the commonest artificer: how much more in the Creator!* Isai. xxix. 16, LXX. *μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι αὐτό, Οὐ σύ με ἔπλασας; ἢ τὸ ποίημα τῷ ποιήσαντι, Οὐ συνετῶς με ἐποίησας;* xlv. 9, *μὴ ἐρεῖ ὁ πηλὸς τῷ κεραμεῖ, Τί ποιεῖς, ὅτι οὐκ ἐργάζῃ οὐδὲ ἔχεις χεῖρας;*

πλάσμα...πλάσαντι] Gen. ii. 7, 8, 19, LXX. *καὶ ἔπλασεν ὁ Θεὸς τὸν ἄνθρωπον, χοῦν ἀπὸ τῆς γῆς κ.τ.λ.* Job x. 8, 9, *αἱ χεῖρές σου ἐποίησάν με, καὶ ἔπλασάν με... μνήσθητι ὅτι πηλόν με ἔπλασας.* xl. 19, *τοῦτό ἐστιν ἀρχὴ πλάσματος Κυρίου.* Psalm ciii. 14, *ὅτι αὐτὸς ἔγνω τὸ πλάσμα ἡμῶν, ἐμνήσθη ὅτι χοῦς ἐσμέν.* cxix. 73. cxxxix. 5. Hab. ii. 18, *πέποιθεν ὁ πλάσας ἐπὶ τὸ πλάσμα αὐτοῦ.* 1 Tim. ii. 13, *Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὔα.*

21. *ἐξουσίαν.....τοῦ πηλοῦ*] Psalm cxxxvi. 9, LXX. *τὴν σελήνην καὶ τὰ ἄστρα εἰς ἐξουσίαν τῆς νυκτός.* Matt. x. 1, *ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων.* John xvii. 2, *ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός.*

ὁ κεραμεύς] Isai. lxiv. 8, LXX. *πατὴρ ἡμῶν σύ, ἡμεῖς δὲ πηλός, ἔργα τῶν χειρῶν σου πάντες.* Jer. xviii. 6, *εἰ καθὼς ὁ κεραμεὺς οὗτος*

ποιῆσαι ὃ μὲν εἰς τιμὴν σκεῦος, ὃ δὲ εἰς ἀτιμίαν; 22 *εἰ δὲ θέλων ὁ Θεὸς ἐνδείξασθαι τὴν ὀργὴν καὶ γνωρίσαι τὸ δυνατὸν αὐτοῦ ἤνεγκεν ἐν πολλῇ*

οὐ δυνήσομαι τοῦ ποιῆσαι ὑμᾶς οἶκος Ἰσραήλ; ἰδού, ὡς ὁ πηλὸς τοῦ κεραμέως, ὑμεῖς ἐστὲ ἐν χερσί μου.

φυράματος] xi. 16. 1 Cor. v. 6, 7. Gal. v. 9.

ὃ μὲν εἰς τιμήν] 2 Tim. ii. 20, *ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστιν μόνον σκεύη χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα, καὶ ἃ μὲν εἰς τιμὴν ἃ δὲ εἰς ἀτιμίαν.* Rev. ii. 27, *ὡς τὰ σκεύη τὰ κεραμικά.*

22. *εἰ δὲ θέλων*] The sentence begins as if the completion of it were to be, *what shall we say? who shall complain?* or, *what injustice is there?* But it is broken in its course, and may best be repaired, as in the Authorized Version, by the insertion of *what* at the beginning. *And what if God*, &c.

ἐνδείξασθαι] See note on ii. 15, *ἐνδείκνυνται.*

τὴν ὀργήν] See note on iii. 5, *ὁ ἐπιφέρων τὴν ὀργήν.*

γνωρίσαι] The word *γνωρίζειν* occurs 18 times in St Paul's Epistles (elsewhere, in the New Testament, only in Luke ii. 15, 17. John xv. 15. xvii. 26. Acts ii. 28. 2 Pet. i. 16): usually, as here, in the strict sense of *making known* or *disclosing* (xvi. 26. 2 Cor. viii. 1. Eph. i. 9. iii. 3, 5, 10. vi. 19, 21. Phil. iv. 6. Col. i. 27. iv. 7, 9); sometimes in that of *certifying* or *declaring* (as in 1 Cor. xii. 3. xv. 1. Gal. i. 11). In Phil. i. 22, *τί αἱρήσομαι οὐ γνωρίζω*, it seems to mean, *I do not* (or, as we say, *I cannot*) *tell.*

γνωρίσαι τὸ δυνατὸν αὐτοῦ] Psalm lxxvii. 14, LXX. *ἐγνώρισας ἐν τοῖς λαοῖς τὴν δύναμίν σου.* cvi. 8, *τοῦ γνωρίσαι τὴν δυναστείαν αὐτοῦ.* Jer. xvi. 21, *καὶ γνωριῶ αὐτοῖς τὴν δύναμίν μου, καὶ γνώσονται ὅτι ὄνομά μοι Κύριος.*

τὸ δυνατὸν αὐτοῦ] *His potency.* Usually, when applied to things, *δυνατός* means *possible;* here *potent.* Compare 2 Cor. x. 4, *τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικὰ ἀλλὰ δυνατὰ τῷ Θεῷ κ.τ.λ.* See note on viii. 3, *τὸ γὰρ ἀδύνατον.*

ἤνεγκεν ἐν π. μ.] A necessary and beautiful modification of the comparison. God does not *form* for destruction these *vessels of wrath:* that is their own work. Rather, He *endures* them, and that *with much long-suffering.* His sovereignty is shown, not in causing but in punishing (and still more in deferring the punishment of) evil. For *φέρειν* in the sense of *enduring*, compare Deut. i. 12, LXX. *πῶς δυνήσομαι φέρειν μόνος τὸν κόπον ὑμῶν κ.τ.λ.*

μακροθυμίᾳ σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώλειαν, καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης 23 αὐτοῦ ἐπὶ σκεύη ἐλέους ἃ προητοίμασεν εἰς

23. *Or omit* καί.

Jer. xlix. 22, καὶ οὐκ ἠδύνατο Κύριος ἔτι φέρειν ἀπὸ προσώπου πονηρίας πραγμάτων ὑμῶν κ.τ.λ. Heb. xii. 20, οὐκ ἔφερον γὰρ τὸ διαστελλόμενον.

σκεύη ὀργῆς] In Jer. ii. 25, LXX. the phrase ἐξήνεγκε τὰ σκεύη ὀργῆς αὐτοῦ has a different sense; *brought out the implements* (*weapons*) *of His indignation.* Compare Psalm vii. 13, σκεύη θανάτου. Ezek. ix. 1, τὰ σκεύη τῆς ἐξολοθρεύσεως. Here the sense of σκεῦος is determined by its use in verse 21; and σκεύη ὀργῆς are *utensils* (or *vessels*) *of* (*belonging to*) *wrath*; that is, *receptacles* (*objects*) *of the Divine displeasure.* Thus σκεύη ἐλέους in verse 23. See Acts ix. 15, σκεῦος ἐκλογῆς, *an implement of* (*belonging to, characterized by*) *selection; a chosen instrument.*

κατηρτισμένα] Ezra iv. 12, LXX. καὶ τὰ τείχη αὐτῆς κατηρτισμένα εἰσί. Psalm lxxiv. 16, σὺ κατηρτίσω φαῦσιν καὶ ἥλιον. lxxxix. 38, καὶ ὡς ἡ σελήνη κατηρτισμένη εἰς τὸν αἰῶνα. Heb. xi. 3, κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ.

23. καὶ ἵνα] The clause begins as if ἵνα γνωρίσῃ κ.τ.λ. were to form a parallel to θέλων —αὐτοῦ in verse 22; in which case ἐπί and ἅ should have been omitted, and προητοίμασεν made a principal verb, corresponding to ἤνεγκεν above; or else οὓς καί omitted, and ἐκάλεσεν made the principal verb. As it is, the construction is hopelessly broken. See note on v. 3, καυχώμενοι. The omission of καί before ἵνα (see the alternative reading) mends the sentence, but at the cost of the sense.

ἵνα γνωρίσῃ] An exact parallel to Eph. ii. 7, ἵνα ἐνδείξηται ἐν τοῖς αἰῶσιν τοῖς ἐπερχομένοις τὸ ὑπερβάλλον πλοῦτος τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ.

τὸν πλοῦτον τῆς δόξης] *The riches of His glory. The inexhaustible, the unsearchable treasure of His own perfections.* Eph. iii. 16, κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ. See note on iv. 20, δοὺς δόξαν.

προητοίμασεν] The position of προητοίμασεν (before ἐκάλεσεν) seems to show that the reference is rather to the purpose and choice of God, than to the moral and spiritual preparation of the man. Thus προητοίμασεν will correspond to the προέγνω and προώρισεν of viii. 29, 30 (see notes there). The ἐκά-

24 δόξαν, οὓς καὶ ἐκάλεσεν ἡμᾶς οὐ μόνον ἐξ Ἰου-
25 δαίων ἀλλὰ καὶ ἐξ ἐθνῶν; ὡς καὶ ἐν τῷ Ὡσηὲ
λέγει, Καλέσω τὸν οὐ λαόν μου λαόν μου
26 καὶ τὴν οὐκ ἠγαπημένην ἠγαπημένην. καὶ
ἔσται ἐν τῷ τόπῳ οὗ ἐρρέθη αὐτοῖς, Οὐ
λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ Θεοῦ
27 ζῶντος. Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραήλ,

λέσεν occurs in both places: the ἐδικαίωσεν is taken for granted here: and the ἐδόξασεν is expressed here in εἰς δόξαν. For προετοιμάζειν, compare Isai. xxviii. 24, LXX. ἦ σπόρον προετοιμάσει, πρὶν ἐργάσασθαι τὴν γῆν; Wisdom ix. 8, μίμημα σκηνῆς ἁγίας ἣν προητοίμασας ἀπ' ἀρχῆς. Eph. ii. 10, ἐπὶ ἔργοις ἀγαθοῖς οἷς προητοίμασεν ὁ Θεὸς κ.τ.λ.

εἰς δόξαν] See note on iii. 23, τῆς δόξης.

24. οὓς...ἡμᾶς] *Vessels of mercy, even persons whom He also (in due time) called, even us, &c.*

ἐκάλεσεν] See note on viii. 30, ἐκάλεσεν.

οὐ μόνον ἐξ] *And these σκεύη ἐλέους are indiscriminately taken from Jews and Gentiles: according to the Scriptures; which predict, on the one hand, the extension of the name of God's true people to those who had not before borne it, and, on the other, the eventual salvation of a mere remnant of the natural Israel.*

25. ἐν] Heb. i. 1, ὁ Θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις.

καλέσω] Hos. ii. 23, LXX. καὶ ἀγαπήσω τὴν οὐκ ἠγαπημένην, καὶ ἐρῶ τῷ οὐ λαῷ μου, Λαός μου εἶ σύ. Compare 1 Pet. ii. 10, οἱ ποτὲ οὐ λαός, νῦν δὲ λαὸς Θεοῦ· οἱ οὐκ ἠλεημένοι, νῦν δὲ ἐλεηθέντες. Those predictions which in their first meaning spoke of the recovery and reconciliation of the national Israel, had a further and yet more literal fulfilment (St Paul says) in the first introduction into God's Church of those Gentiles who were once aliens and outcasts altogether. Compare Gal. iv. 27, where the same remark is appropriate. For καλεῖν in this sense, see note on iv. 17, καὶ καλοῦντος.

26. καὶ ἔσται] Hos. i. 10, LXX. καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρέθη αὐτοῖς, Οὐ λαός μου ὑμεῖς, κληθήσονται καὶ αὐτοὶ υἱοὶ Θεοῦ ζῶντος.

27. κράζει] See note on viii. 15, κράζομεν.

ὑπέρ] As, for example, in 2 Cor. viii. 23, εἴτε ὑπὲρ Τίτου κ.τ.λ.

Ἐὰν ᾖ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ ὑπόλειμμα σωθήσεται· λόγον γὰρ συντελῶν καὶ συντέμ- 28
νων ποιήσει Κύριος ἐπὶ τῆς γῆς. καὶ καθὼς 29
προείρηκεν Ἡσαΐας, Εἰ μὴ Κύριος Σαβαὼθ

ἐὰν ᾖ] Isai. x. 22, 23, LXX. καὶ ἐὰν γένηται ὁ λαὸς Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης τὸ κατάλειμμα αὐτῶν σωθήσεται. λόγον συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ, ὅτι λόγον συντετμημένον Κύριος ποιήσει ἐν τῇ οἰκουμένῃ ὅλῃ. For the first words of the quotation, compare Hos. i. 10, LXX. καὶ ἦν ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης. The first use of the figure is in Gen. xxii. 17, LXX.

τὸ ὑπόλειμμα] *It is not the mass, it is the remnant, of Israel, which shall be saved.* For ὑπόλειμμα, see 1 Sam. ix. 24, LXX. ἰδοὺ ὑπόλειμμα (explained by verse 23, τὴν μερίδα ἣν ἔδωκά σοι, ἣν εἶπά σοι θεῖναι παρὰ σοί), παράθες αὐτὸ ἐνώπιόν σου κ.τ.λ. 2 Kings xxi. 14. Mic. iv. 7, καὶ θήσομαι τὴν συντετριμμένην εἰς ὑπόλειμμα, καὶ τὴν ἀπωσμένην εἰς ἔθνος ἰσχυρόν κ.τ.λ. v. 7, 8, καὶ ἔσται τὸ ὑπόλειμμα τοῦ Ἰακὼβ ἐν τοῖς ἔθνεσιν...ὡς δρόσος παρὰ Κυρίου πίπτουσα κ.τ.λ.

28. λόγον γάρ] Literally, *For a word, accomplishing and abridging it*—that is, *a sentence conclusive and concise—will the Lord do* (*execute*) *upon the earth.* The clause is added to give emphasis to the foregoing words. The full passage of the Septuagint is given in note on verse 27, ἐὰν ᾖ.

λόγον] *A word,* whether of promise or threatening. Here the latter idea predominates. A *sentence;* a denunciation of judgment. Compare Isai. xi. 4, LXX. καὶ πατάξει γῆν τῷ λόγῳ τοῦ στόματος αὐτοῦ. Heb. iv. 12. Rev. xix. 13, 15.

συντελῶν] Isai. x. 12, LXX. ὅταν συντελέσῃ Κύριος πάντα ποιῶν ἐν τῷ ὄρει Σιών κ.τ.λ. Lam. ii. 17, ἐποίησε Κύριος ἃ ἐνεθυμήθη, συνετέλεσε ῥήματα αὐτοῦ κ.τ.λ.. Mark xiii. 4, ὅταν μέλλῃ ταῦτα συντελεῖσθαι πάντα.

συντέμνων] Isai. xxviii. 22, LXX. διότι συντετελεσμένα καὶ συντετμημένα πράγματα ἤκουσα παρὰ Κυρίου Σαβαώθ, ἃ ποιήσει ἐπὶ πᾶσαν τὴν γῆν. Thus σύντομος, Wisdom xiv. 14, καὶ διὰ τοῦτο σύντομον αὐτῶν τὸ τέλος ἐπενοήθη. And συντόμως, Acts xxiv. 4.

29. προείρηκεν] *Has said before,* in an earlier part of his Book. Isai. i. 9, LXX. For the perfect tense, see note on iv. 18, τὸ εἰρημένον.

Σαβαώθ] James v. 4, εἰς τὰ ὦτα Κυρίου Σαβαώθ. Compare

ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν καὶ ὡς Γόμορρα ἂν ὁμοιώθημεν.

30 Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην κατέλαβεν δικαιοσύνην, δικαιοσύνην 31 δὲ τὴν ἐκ πίστεως· Ἰσραὴλ δὲ διώκων νόμον 32 δικαιοσύνης εἰς νόμον οὐκ ἔφθασεν. διὰ τί; ὅτι

1 Kings xxii. 19, LXX. εἶδον Θεὸν Ἰσραὴλ καθήμενον ἐπὶ θρόνου αὐτοῦ, καὶ πᾶσα ἡ στρατιὰ τοῦ οὐρανοῦ εἱστήκει περὶ αὐτὸν ἐκ δεξιῶν αὐτοῦ καὶ ἐξ εὐωνύμων αὐτοῦ. The form Σαβαώθ occurs 50 times in the Septuagint Version of Isaiah, and in but five other places.

ἐγκατέλιπεν ... σπέρμα] The opposite of total and absolute extinction. Compare Deut. iii. 3, LXX. καὶ ἐπατάξαμεν αὐτὸν ἕως τοῦ μὴ καταλιπεῖν αὐτοῦ σπέρμα.

30. τί οὖν ἐροῦμεν] *What shall we state as the result of these facts and principles? This.*

ὅτι ἔθνη] *That Gentiles, who were not in pursuit of righteousness, overtook it.* For ἔθνη, see note on ii. 14, ἔθνη.

διώκοντα...κατέλαβεν] Exod. xv. 9, LXX. εἶπεν ὁ ἐχθρός, διώξας καταλήψομαι. Deut. xxviii. 45, καὶ καταδιώξονταί σε, καὶ καταλήψονταί σε. Josh. ii. 5, καταδιώξατε ταχέως ὀπίσω αὐτῶν, εἰ καταλήψεσθε αὐτούς. Psalm lxxi. 11. Ecclus. xi. 10, καὶ ἐὰν διώκῃς, οὐ μὴ καταλάβῃς. xxvii. 8, ἐὰν διώκῃς τὸ δίκαιον, καταλήψῃ. Phil. iii. 12, διώκω δὲ εἰ καὶ καταλάβω. For διώκειν in the sense of *striving after, seeking to attain* (as a difficult or remote object), see xii. 13, τὴν φιλοξενίαν διώκοντες. xiv. 19, τὰ τῆς εἰρήνης διώκωμεν. 1 Cor. xiv. 1, διώκετε τὴν ἀγάπην. 1 Thess. v. 15, τὸ ἀγαθὸν διώκετε. 1 Tim. vi. 11, ταῦτα φεῦγε, δίωκε δὲ δικαιοσύνην κ.τ.λ. 2 Tim. ii. 22. Heb. xii. 14. 1 Pet. iii. 11 (from Psalm xxxiv. 14, LXX.), ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν.

κατέλαβεν] Isai. lix. 9, LXX. καὶ οὐ μὴ καταλάβῃ αὐτοὺς δικαιοσύνη. 1 Cor. ix. 24, οὕτως τρέχετε ἵνα καταλάβητε.

δικαιοσύνην δέ] For this use of δέ, see note on iii. 22, δικαιοσύνη δέ.

31. νόμον δικαιοσύνης] *A law of (characterized by, having as its attribute) righteousness. A law which should give righteousness.*

εἰς νόμον] That is, *unto such a law;* a νόμος δικαιοσύνης.

ἔφθασεν] From the sense of *anticipating,* with τινά (as in

οὐκ ἐκ πίστεως ἀλλ' ὡς ἐξ ἔργων προσέκοψαν τῷ λίθῳ τοῦ προσκόμματος, καθὼς γέγρα- 33

Wisdom vi. 14, φθάνει τοὺς ἐπιθυμοῦντας προγνωσθῆναι. xvi. 28, ὅτι δεῖ φθάνειν τὸν ἥλιον ἐπ' εὐχαριστίαν σου. 1 Thess. iv. 15, οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας), or an infinitive (1 Kings xii. 18, ἔφθασεν ἀναβῆναι ἐπὶ τὸ ἅρμα τοῦ φυγεῖν κ.τ.λ.), comes that of *reaching by anticipation of others, reaching unmolested, arriving;* whether absolutely (as in Ezra iii. 1, καὶ ἔφθασεν ὁ μὴν ὁ ἕβδομος. Dan. vii. 22, καὶ ὁ καιρὸς ἔφθασε, καὶ τὴν βασιλείαν κατέσχον κ.τ.λ.), or, as here, with εἰς (Dan. iv. 20, 22, οὗ τὸ ὕψος ἔφθασεν εἰς τὸν οὐρανόν κ.τ.λ. vi. 24, καὶ οὐκ ἔφθασαν εἰς τὸ ἔδαφος τοῦ λάκκου κ.τ.λ. Phil. iii. 16, πλὴν εἰς ὃ ἐφθάσαμεν), or with ἐπί (Dan. iv. 24, 28, ὃ ἔφθασεν ἐπὶ τὸν κύριόν μου τὸν βασιλέα κ.τ.λ. Matt. xii. 28, ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. 1 Thess. ii. 16, ἔφθασεν δὲ ἐπ' αὐτοὺς ἡ ὀργή), or with ἕως or ἄχρι (2 Chron xxviii. 9, καὶ ἕως τῶν οὐρανῶν ἔφθακε. Dan. iv. 11, τὸ ὕψος αὐτοῦ ἔφθασεν ἕως τοῦ οὐρανοῦ. vii. 13, ἕως τοῦ παλαιοῦ τῶν ἡμερῶν ἔφθασε. 2 Cor. x. 14, ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν κ.τ.λ.).

32. ὅτι οὐκ] *Because, not of faith, but as if of works, they stumbled at the stone of the offence.* The sentence is condensed thus from the fuller equivalent form, *Because, doing so (seeking righteousness) not on a principle of faith but of works, they stumbled,* &c. The common reading has νόμου after ἔργων, and γάρ after προσέκοψαν.

προσέκοψαν ... προσκόμματος] See xiv. 13, 20, 21, τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον...τῷ διὰ προσκόμματος ἐσθίοντι.....ἐν ᾧ ὁ ἀδελφός σου προσκόπτει. The origin of the expression is seen in Psalm xci. 12, LXX. μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου. Matt. iv. 6. Luke iv. 11. Compare Exod. xxiii. 33, οὗτοι ἔσονταί σοι πρόσκομμα. xxxiv. 12, μήποτε γένηται πρόσκομμα ἐν ὑμῖν. Judges xx. 32. Prov. iii. 3, ὁ δὲ πούς σου οὐ μὴ προσκόψῃ. iv. 19. Isai. iii. 5, προσκόψει τὸ παιδίον πρὸς τὸν πρεσβύτην. xxix. 21. Jer. xiii. 16, καὶ πρὸ τοῦ προσκόψαι πόδας ὑμῶν ἐπ' ὄρη σκοτεινά. Ecclus. xxxi. 7, ξύλον προσκόμματός ἐστι τοῖς ἐνθυσιάζουσιν αὐτῷ. John xi. 9, 10. 1 Cor. viii. 9. 1 Pet. ii. 8, οἳ προσκόπτουσιν τῷ λόγῳ ἀπειθοῦντες. In 2 Cor. vi. 3, we have the form προσκοπη.

33. καθὼς γέγραπται] A combination of two passages. Isai. xxviii. 16, LXX. ἰδού, ἐγὼ ἐμβάλλω εἰς τὰ θεμέλια Σιὼν λίθον πολυτελῆ ἐκλεκτὸν ἀκρογωνιαῖον ἔντιμον εἰς τὰ θεμέλια αὐτῆς, καὶ ὁ πιστεύων οὐ μὴ καταισχυνθῇ.

πται, Ἰδοὺ τίθημι ἐν Σιὼν λίθον προσκόμματος καὶ πέτραν σκανδάλου, καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται.

X. 1 Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ

viii. 14. κἂν ἐπ' αὐτῷ πεποιθὼς ᾖς, ἔσται σοι εἰς ἁγίασμα, καὶ οὐχ ὡς λίθου προσκόμματι συναντήσεσθε, οὐδὲ ὡς πέτρας πτώματι κ.τ.λ. In 1 Pet. ii. 6, 7, the same two passages are referred to, but kept distinct. It is remarkable, however, that St Peter has precisely the same variations from the Septuagint: (1) the substitution of τίθημι ἐν Σιών for ἐμβάλλω εἰς τὰ θεμέλια Σιών· (2) the addition of ἐπ' αὐτῷ after πιστεύων· (3) the change of λίθου προσκόμματι into λίθος προσκόμματος, and of πέτρας πτώματι into πέτρα σκανδάλου.

σκανδάλου] The later form σκάνδαλον is equivalent to the classical σκανδάληθρον, *a trap-spring, a trap* or *snare*. It is used of impediments of all kinds; whether (1) literal, as in Judith v. 1, καὶ ἔθηκαν ἐν τοῖς πεδίοις σκάνδαλα· or (2) partly literal and partly figurative, as in Lev. xix. 14, καὶ ἀπέναντι τυφλοῦ οὐ προσθήσεις σκάνδαλον· or, more often, (3) moral and spiritual, as in Josh. xxiii. 13, καὶ ἔσονται ὑμῖν εἰς παγίδας καὶ εἰς σκάνδαλα. Psalm xlix. 13, αὕτη ἡ ὁδὸς αὐτῶν σκάνδαλον αὐτοῖς. l. 20, κατὰ τοῦ υἱοῦ τῆς μητρός σου ἐτίθεις σκάνδαλον. lxix. 22. cxli. 9, φύλαξόν με... ἀπὸ σκανδάλων τῶν ἐργαζομένων τὴν ἀνομίαν. Wisdom xiv. 11, καὶ εἰς σκάνδαλα ψυχαῖς ἀνθρώπων. Matt. xiii. 41, πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν. xvi. 23, σκάνδαλόν μου εἶ. xviii. 7, οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γὰρ ἐλθεῖν τὰ σκάνδαλα, πλὴν οὐαὶ τῷ ἀνθρώπῳ [ἐκείνῳ] δι' οὗ τὸ σκάνδαλον ἔρχεται. Luke xvii. 1. Rom. xi. 9. xiv. 13. xvi. 17. 1 Cor. i. 23, Ἰουδαίοις μὲν σκάνδαλον. Gal. v. 11, τὸ σκάνδαλον τοῦ σταυροῦ. 1 John ii. 10. Rev. ii. 14.

X. 1. ἡ μέν] The μέν prepares us to expect a following *but*. *My desire and prayer is this—but there is an impediment in the way of its fulfilment.* The impediment is that ignorance and self-righteousness which verses 2 and 3 describe. But the *form* of the sentence is altered in its course. For instances of μέν with no answering δέ, see iii. 3, πρῶτον μὲν γὰρ ὅτι κ.τ.λ. vii. 12, ὥστε ὁ μὲν νόμος κ.τ.λ. xi. 13, ἐφ' ὅσον μὲν οὖν κ.τ.λ.

εὐδοκία] (1) The common meaning of εὐδοκία is *well-pleasedness, good pleasure, satisfaction*. It is used sometimes of *man:* as in Psalm cxlv. 16, LXX.

ἡ δέησις πρὸς τὸν Θεὸν ὑπὲρ αὐτῶν εἰς σωτηρίαν. μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον Θεοῦ 2 ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν· ἀγνοοῦντες 3 γὰρ τὴν τοῦ Θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν

καὶ ἐμπιπλᾷς πᾶν ζῶον εὐδοκίας. Ecclus. ix. 15, μὴ εὐδοκήσῃς ἐν εὐδοκίᾳ ἀσεβῶν. xviii. 31, ἐὰν χορηγήσῃς τῇ ψυχῇ σου εὐδοκίαν ἐπιθυμίας κ.τ.λ. xxix. 23, ἐπὶ μικρῷ καὶ μεγάλῳ εὐδοκίαν ἔχε κ.τ.λ. More often of *God:* Psalm xix. 14, καὶ ἔσονται εἰς εὐδοκίαν τὰ λόγια τοῦ στόματός μου. li. 18, ἀγάθυνον, Κύριε, ἐν τῇ εὐδοκίᾳ σου τὴν Σιών. Ecclus. i. 27, καὶ ἡ εὐδοκία αὐτοῦ πίστις καὶ πραΰτης. ii. 16, οἱ φοβούμενοι Κύριον ζητήσουσιν εὐδοκίαν αὐτοῦ. xxxv. 3, εὐδοκία Κυρίου ἀποστῆναι ἀπὸ πονηρίας. Matt. xi. 26. Luke ii. 14, ἐν ἀνθρώποις εὐδοκία [*or* εὐδοκίας, *men of* His *good pleasure; in whom He is well pleased*]. x. 21. Eph. i. 5, 9. Phil. ii. 13, ὑπὲρ τῆς εὐδοκίας, *in behalf of* (*so as to fulfil*) *His good pleasure.* 2 Thess. i. 11, καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης, *every good pleasure of goodness; all that goodness which is well pleasing to Him.* (2) Here the εὐδοκία τῆς καρδίας is a satisfaction unfulfilled; *the desire of my heart.* (3) In Phil. i. 15, τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουσιν, it means satisfaction in a person; *good will, friendliness.* For εὐδοκεῖν, see note on xv. 26, εὐδόκησαν.

ὑπὲρ αὐτῶν] *Is for them unto salvation.* (1) *I pray for them; and* (2) *the object of that prayer is their salvation.*

2. μαρτυρῶ γάρ] *And they deserve that prayer; for,* &c. Compare Gal. iv. 15, μαρτυρῶ γὰρ ὑμῖν ὅτι κ.τ.λ. Col. iv. 13, μαρτυρῶ γὰρ αὐτῷ ὅτι κ.τ.λ. And for the description of Jewish zeal, see Acts xxvi. 7, τὸ δωδεκάφυλον ἡμῶν ἐν ἐκτενείᾳ νύκτα καὶ ἡμέραν λατρεῦον.

ζῆλον Θεοῦ] Psalm lxix. 9, LXX. ὁ ζῆλος τοῦ οἴκου σου κατέφαγέ με. 1 Macc. ii. 58, ἐν τῷ ζηλῶσαι ζῆλον νόμου. Compare Acts xxi. 20, πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσιν. xxii. 3, ζηλωτὴς ὑπάρχων τοῦ Θεοῦ καθὼς πάντες ὑμεῖς ἐστὲ σήμερον.

ἐπίγνωσιν] See note on i. 28, ἐπιγνώσει.

3. τὴν τοῦ Θεοῦ δικαιοσύνην] See note on i. 17, δικαιοσύνη γὰρ Θεοῦ. That the meaning is, *God's gift of righteousness, God's way for man to be righteous,* and not the personal righteousness of God Himself, seems to be implied in the words εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι in verse 4. Compare v. 17, τῆς δωρεᾶς τῆς δικαιοσύνης. Phil. iii. 9, τὴν ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει.

ζητοῦντες στῆσαι, τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ
4 ὑπετάγησαν. τέλος γὰρ νόμου Χριστὸς εἰς
5 δικαιοσύνην παντὶ τῷ πιστεύοντι. Μωυσῆς
γὰρ γράφει ὅτι τὴν δικαιοσύνην τὴν ἐκ τοῦ

5. *Or* γρ. τὴν δικ. τ. ἐκ τοῦ ν. ὅτι ὁ π. αὐτὰ ἄνθ. ζ. ἐν αὐτοῖς.

τὴν ἰδίαν] Phil. iii. 4, 6, 9, καίπερ ἐγὼ ἔχων πεποίθησιν καὶ ἐν σαρκί...μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου κ.τ.λ.

στῆσαι] See iii. 31, ἀλλὰ νόμον ἱστάνομεν. xiv. 4, δυνατεῖ γὰρ ὁ Κύριος στῆσαι αὐτόν.

ὑπετάγησαν] The sense expresses one act of decisive self-subjection in the reception of the Gospel. For the word, see Heb xii. 9, οὐ πολὺ μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων καὶ ζήσομεν. James iv. 7, ὑποτάγητε οὖν τῷ Θεῷ.

4. τέλος γάρ] *Ignorant, I say, of God's righteousness—refusing submission, I say, to God's righteousness—for that is to be found only in Christ.*

τέλος γ. νόμου Χριστός] The absence of articles seems to express, *As for any* τέλος *whatever of any* νόμος *whatever, Christ is that, and Christ only.* The statement includes other laws as well as that of Moses, although doubtless this last was to St Paul the specimen and sum of all laws. The idea of τέλος is that of *end*, in all senses; *fulfilment, terminus, object*, &c., that to which it (νόμος) points, and in which it finds its rest. Matt. v. 17, οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι. John v. 46, περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. So τέλος in 1 Tim. i. 5, τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη κ.τ.λ.

δικαιοσύνην...πιστεύοντι] So iii. 22, δικαιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ εἰς πάντας τοὺς πιστεύοντας.

5. Μωυσῆς γάρ] *I say,* πιστεύοντι· *for, whereas the righteousness of the Law is a doing of acts, the righteousness of the Gospel is the reception of a Saviour.* In classical Greek the sense would have been made clearer by the insertion of μέν after Μωυσῆς. See note on vi. 17, ὅτι ἦτε...ὑπηκούσατε δέ.

γράφει] Lev. xviii. 5, LXX. καὶ φυλάξεσθε πάντα τὰ προστάγματά μου, καὶ πάντα τὰ κρίματά μου, καὶ ποιήσετε αὐτά· ἃ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς. Gal. iii. 12, ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ' ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς.

ὅτι τὴν δικαιοσύνην] With ὅτι thus placed, τὴν δικαιοσύνην depends upon ὁ ποιήσας. Compare 1 John ii. 29, πᾶς ὁ ποιῶν τὴν δικαιοσύνην. Rev. xxii. 11,

νομου ὁ ποιήσας ἄνθρωπος ζήσεται ἐν αὐτῇ. ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει· Μὴ 6 εἴπῃς ἐν τῇ καρδίᾳ σου, Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ' ἔστιν, Χριστὸν καταγαγεῖν· ἢ τίς καταβήσεται εἰς τὴν ἄβυσσον; 7

ὁ δίκαιος δικαιοσύνην ποιησάτω ἔτι. The alternative reading puts ὅτι in its more natural place, and gives the quotation in its exactness.

ζήσεται ἐν] *Shall have life in it*, in that righteousness, without further or other seeking. See note on i. 17, ζήσεται.

6. ἡ δὲ ἐκ πίστεως] *But the Gospel may adopt, and with far greater significance, language originally applied by Moses to the simplicity and accessibility of his own Law: Say not in thine heart, Who shall ascend for me into heaven? (as though to bring down a Saviour from above:) or, Who shall descend for me into the abyss? (as though to bring back from the grave a Saviour whose work is incomplete.)* In other words, *Be not perplexed about the difficulty and vastness of the work of salvation, as if some great thing must be done to effect or to complete it. On the contrary, the word is nigh thee*, &c. The passage in the Septuagint stands thus (Deut. xxx. 11—14): ὅτι ἡ ἐντολὴ αὕτη ἣν ἐγὼ ἐντέλλομαί σοι σήμερον, οὐχ ὑπέρογκός ἐστιν, οὐδὲ μακρὰν ἀπὸ σού ἐστιν. οὐκ ἐν τῷ οὐρανῷ ἄνω ἐστί, λέγων, Τίς ἀναβήσεται ἡμῖν εἰς τὸν οὐρανόν, καὶ λήψεται ἡμῖν αὐτήν, καὶ ἀκούσαντες αὐτὴν ποιήσομεν; οὐδὲ πέραν τῆς θαλάσσης ἐστί, λέγων, Τίς διαπεράσει ἡμῖν εἰς τὸ πέραν τῆς θαλάσσης, καὶ λάβῃ ἡμῖν αὐτήν, καὶ ἀκουστὴν ἡμῖν ποιήσῃ αὐτήν, καὶ ποιήσομεν; ἐγγύς σού ἐστι τὸ ῥῆμα σφόδρα, ἐν τῷ στόματί σου, καὶ ἐν τῇ καρδίᾳ σου, καὶ ἐν ταῖς χερσί σου, ποιεῖν αὐτό.

Χριστὸν καταγαγεῖν] That is, for our salvation. So καταβαίνειν in John iii. 13, ὁ ἐκ τοῦ οὐρανοῦ καταβάς. vi. 33, 38, 41, 42, 50, 51, 58, ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν διδοὺς τῷ κόσμῳ κ.τ.λ.

7. ἄβυσσον] In the Septuagint the ἄβυσσος is *the sea*: as in Job xli. 23 (31), ἀναζεῖ τὴν ἄβυσσον ὥσπερ χαλκεῖον· ἥγηται δὲ τὴν θάλασσαν ὥσπερ ἐξάλειπτρον, τὸν δὲ τάρταρον τῆς ἀβύσσου ὥσπερ αἰχμάλωτον· ἐλογίσατο ἄβυσσον εἰς περίπατον. Jonah ii. 5, περιεχύθη μοι ὕδωρ ἕως ψυχῆς, ἄβυσσος ἐκύκλωσέ με ἐσχάτη. This use of ἄβυσσος may have suggested its introduction here, where εἰς τὴν ἄβυσσον stands in the place of

8 τοῦτ' ἔστιν, Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν. ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου· τοῦτ' ἔστιν, τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν· 9 ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου Κύριον

9. *Or* ὁμ. τὸ ῥῆμα ἐν τ. στ. σ. ὅτι Κύριος Ἰησοῦς.

εἰς τὸ πέραν τῆς θαλάσσης in the passage quoted. But its sense here is that of ᾅδης in Psalm xvi. 10 (οὐκ ἐγκαταλείψεις τὴν ψυχήν μου εἰς ᾅδου κ.τ.λ.); of φυλακή (probably) in 1 Pet. iii. 19; of τὰ κατώτερα μέρη τῆς γῆς (probably) in Eph. iv. 9. It is the place of departed spirits in the interval between death and resurrection. Elsewhere in the New Testament the ἄβυσσος is the place of torment: see Luke viii. 31, καὶ παρεκάλουν αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. Rev. ix. 1, 11, ἡ κλεὶς τοῦ φρέατος τῆς ἀβύσσου...ἄγγελον τῆς ἀβύσσου, ὄνομα αὐτῷ...Ἀπολλύων. xi. 7. xvii. 8. xx. 1, 2, καὶ ἐκράτησεν τὸν δράκοντα...ὅς ἐστιν διάβολος καὶ ὁ Σατανᾶς...καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον.

Χριστὸν...ἀναγαγεῖν] *As if His resurrection had still to be effected*, and with it ἡ δικαίωσις ἡμῶν (iv. 25). Compare Heb. xiii. 20, ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν...τὸν κύριον ἡμῶν Ἰησοῦν.

8. *ἀλλὰ τί λέγει*] As if the form of expression above had been, οὐ λέγει, Τίς ἀναβήσεται κ.τ.λ.

ῥῆμα] *A thing said, a single utterance.* Sometimes, as here, it is applied to the *Gospel*, in its aspect of simplicity, brevity, comprehensiveness, authority. Eph. v. 26, ἐν ῥήματι. Heb. vi. 5, καὶ καλὸν γευσαμένους Θεοῦ ῥῆμα. 1 Pet. i. 25, τοῦτο δέ ἐστιν τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.

ἐν τῷ κ.τ.λ.] *In thy mouth and in thy heart.* Ready for utterance, and easy of comprehension. For καρδία in its application to the *understanding*, see note on ii. 15, καρδίαις.

τῆς πίστεως] *The faith.* See note on iii. 30, ἐκ πίστεως...διὰ τῆς πίστεως.

9. *ὅτι ἐάν*] The two words στόματι and καρδίᾳ are taken from the passage quoted above, and applied to the Christian doctrine. The Gospel conditions, faith and confession, are here inverted, to suit the order of the two words in the quotation.

ἐὰν ὁμολογήσῃς] Perhaps there is a special reference to

Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ

the first great and marked confession of faith made in Baptism; that *συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεόν* in Baptism, which is said *σώζειν* (1 Pet. iii. 21). Compare Acts xxii. 16, *ἀναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς ἁμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ*. And thus this verse in its two parts will exactly harmonize with Mark xvi. 16, *ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται*.

ὁμολογήσῃς] Formed from ὁμόλογος, *of one language with* (τινί, or τινὶ περί τινος), the verb ὁμολογεῖν means *to agree with;* and hence *to grant, allow, concede* (τί τινι), as in Acts xxiv. 14, ὁμολογῶ δὲ τοῦτό σοι, ὅτι κ.τ.λ.; and so (1) *to confess* (τι), as in 1 John i. 9, *ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν κ.τ.λ.*; *to make confession concerning* (ἐπί τινι), as in Ecclus. iv. 26, *μὴ αἰσχυνθῇς ὁμολογῆσαι ἐφ' ἁμαρτίαις σου κ.τ.λ.*; (2) *to acknowledge* (τινά), as here and in John ix. 22, *ἐάν τις αὐτὸν ὁμολογήσῃ Χριστόν*. 1 John ii. 23, *ὁ ὁμολογῶν τὸν υἱόν*. iv. 2, 3. 2 John 7; *to make open acknowledgment to* (τινί), Heb. xiii. 15, *καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ*· *to make public profession on the subject of* (ἔν τινι), Matt. x. 32, *ὅστις ὁμολογήσει ἐν ἐμοὶ... ὁμολογήσω κἀγὼ ἐν αὐτῷ*. Luke xii. 8. Hence the remaining senses of ὁμολογεῖν· (3) *to profess*, Tit. i. 16, *Θεὸν ὁμολογοῦσιν εἰδέναι κ.τ.λ.*; (4) *to promise*, Matt. xiv. 7, *μεθ' ὅρκου ὡμολόγησεν αὐτῇ δοῦναι κ.τ.λ.*; (5) *to vow*, Jer. xliv. 25, LXX. *ποιοῦσαι ποιήσωμεν τὰς ὁμολογίας ἡμῶν ἃς ὡμολογήσαμεν κ.τ.λ.*

ἐν τῷ στόματί σου] Compare xv. 6, *ἵνα ὁμοθυμαδὸν ἐν ἑνὶ στόματι δοξάζητε τὸν Θεόν*. Psalm lix. 7, LXX. *ἰδοὺ ἀποφθέγξονται ἐν τῷ στόματι αὐτῶν*. lxxviii. 36, *καὶ ἠγάπησαν αὐτὸν ἐν τῷ στόματι αὐτῶν κ.τ.λ.*

Κύριον Ἰησοῦν] *Jesus as Lord.* Compare the alternative reading, *τὸ ῥῆμα...ὅτι* Κύριος Ἰησοῦς. 2 Cor. iv. 5, *οὐ γὰρ ἑαυτοὺς κηρύσσομεν ἀλλὰ Χριστὸν* Ἰησοῦν Κύριον (*as Lord*). Phil. ii. 11, *καὶ πᾶσα γλῶσσα ἐξομολογήσηται ὅτι* Κύριος Ἰησοῦς Χριστὸς *εἰς δόξαν Θεοῦ πατρός*. The two opposite forms, of confession and repudiation, are combined in 1 Cor. xii. 3, *οὐδεὶς ἐν πνεύματι Θεοῦ λαλῶν λέγει* Ἀνάθεμα Ἰησοῦς, *καὶ οὐδεὶς δύναται εἰπεῖν* Κύριος Ἰησοῦς, *εἰ μὴ ἐν πνεύματι ἁγίῳ*.

ὅτι ὁ Θεός] Faith in the resurrection implies faith in the incarnation, life, death, &c. of Christ. Compare 1 Pet. i. 21, *τοὺς δι' αὐτοῦ πιστοὺς εἰς Θεὸν τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεόν*.

10 Θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ· καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ
11 ὁμολογεῖται εἰς σωτηρίαν. λέγει γὰρ ἡ γραφή,
Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθή-
12 σεται. οὐ γάρ ἐστιν διαστολὴ Ἰουδαίου τε καὶ
Ἕλληνος· ὁ γὰρ αὐτὸς κύριος πάντων, πλουτῶν
13 εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν. πᾶς

σωθήσῃ] See note on v. 9, *σωθησόμεθα*.

10. *καρδίᾳ γάρ*] In the passage of Deut. xxx. which is still in St Paul's thought, the predominant idea of *καρδία* is that of *understanding*. In the present application of it, it is used in its common sense of *feeling and affection*. See note on verse 8, *ἐν τῷ κ.τ.λ.*

πιστεύεται...ὁμολογεῖται] Impersonal passives. *Men believe ...men confess*. The compound *ἐξομολογεῖν* is always found in the middle voice: *ὁμολογεῖν* (in Scripture) never.

11. *λέγει γάρ*] Isai. xxviii. 16, LXX. *καὶ ὁ πιστεύων οὐ μὴ καταισχυνθῇ*. See note on ix. 33, *καθὼς γέγραπται*.

12. *οὐ γάρ*] *I say, πᾶς· for*, &c. See iii. 22, *εἰς πάντας τοὺς πιστεύοντας· οὐ γάρ ἐστιν διαστολή*. Gal. iii. 28, *οὐκ ἔνι Ἰουδαῖος οὐδὲ Ἕλλην*. Col. iii. 11.

διαστολή] See note on iii. 22, *οὐ γάρ ἐστιν διαστολή*.

ὁ γὰρ αὐτός] *For the same Lord is Lord of all*. The word *κύριος* is understood a second time: compare ii. 29, *καὶ περιτομὴ καρδίας·* and see note on ii. 28, *Ἰουδαῖος...περιτομή*. For the sense compare iii. 29, *ἢ Ἰουδαίων ὁ Θεὸς μόνων; οὐχὶ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν· εἴπερ εἷς ὁ Θεὸς ὃς δικαιώσει κ.τ.λ.*

πλουτῶν] Eph. ii. 4, *ὁ δὲ Θεὸς πλούσιος ὢν ἐν ἐλέει κ.τ.λ.*

τοὺς ἐπικαλουμένους] *Who invoke Him, call Him to their aid, and that habitually*. Gen. iv. 25, LXX. *οὗτος ἤλπισεν ἐπικαλεῖσθαι τὸ ὄνομα Κυρίου τοῦ Θεοῦ*. xii. 8, *καὶ ἐπεκαλέσατο ἐπὶ τῷ ὀνόματι Κυρίου (made invocations on the ground of the name of the Lord)*. xxxiii. 20, *καὶ ἐπεκαλέσατο τὸν Θεὸν Ἰσραήλ*. 1 Kings xviii. 24, *καὶ ἐγὼ ἐπικαλέσομαι ἐν ὀνόματι Κυρίου (will make my invocations in the name of the Lord)*. And so throughout the Psalms. In the New Testament, see Acts vii. 59. ix. 14, 21. xxii. 16. 1 Cor. i. 2. 2 Tim. ii. 22, *μετὰ τῶν ἐπικαλουμένων τὸν κύριον ἐκ καθαρᾶς καρδίας*. 1 Pet. i. 17, *καὶ εἰ πατέρα ἐπι-*

γὰρ ὃς ἂν ἐπικαλέσηται τὸ ὄνομα Κυρίου σωθήσεται. πῶς οὖν ἐπικαλέσωνται εἰς ὃν οὐκ 14
ἐπίστευσαν; πῶς δὲ πιστεύσωσιν οὗ οὐκ ἤκουσαν; πῶς δὲ ἀκούσωσιν χωρὶς κηρύσσοντος; πῶς δὲ κηρύξωσιν ἐὰν μὴ ἀποσταλῶσιν; καθὼς 15
γέγραπται, Ὡς ὡραῖοι οἱ πόδες τῶν εὐαγγελιζομένων ἀγαθά.
Ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ. 16

καλεῖσθε τὸν ἀπροσωπολήμπτως κρίνοντα κ.τ.λ.

13. πᾶς γάρ] Joel ii. 32, LXX. πᾶς ὃς ἄν κ.τ.λ. Acts ii. 21, πᾶς ὃς ἐὰν κ.τ.λ.

ὄνομα] See note on i. 5, ὀνόματος.

14. πῶς οὖν] *This general promise* (πᾶς ὃς ἂν κ.τ.λ.) *implies a general proclamation and a general commission, not one confined to a particular nation.*

ἐπικαλέσωνται] For the subjunctive mood here and in πιστεύσωσιν, ἀκούσωσιν, κηρύξωσιν, below, see note on vi. 1, ἐπιμένωμεν. *How must they, are they to,* &c.

εἰς ὃν...οὗ] That is, ἐκεῖνον εἰς ὃν...ἐκείνῳ οὗ.

οὗ οὐκ ἤκουσαν] *Him whom they heard not.* God Himself is represented as speaking.

15. κηρύξωσιν] οἱ κηρύσσοντες.

καθὼς γέγραπται] The words quoted, especially εὐαγγελιζομένων, imply not only a proclamation (κηρύξωσιν), but a *commission* to proclaim (ἀποσταλῶσιν).

ὡς ὡραῖοι] Isai. lii. 7. The quotation is made rather from the Hebrew than from the Septuagint. The latter reads, ἐγώ εἰμι αὐτὸς ὁ λαλῶν, πάρειμι ὡς ὥρα ἐπὶ τῶν ὀρέων, ὡς πόδες εὐαγγελιζομένου ἀκοὴν εἰρήνης, ὡς εὐαγγελιζόμενος ἀγαθά.

ὡραῖοι] Gen. ii. 9, LXX. πᾶν ξύλον ὡραῖον εἰς ὅρασιν. iii. 6. Psalm xlv. 2, ὡραῖος κάλλει παρὰ τοὺς υἱοὺς τῶν ἀνθρώπων. Ecclus. xxvi. 18, καὶ πόδες ὡραῖοι ἐπὶ πτέρναις εὐσταθοῦς. Matt. xxiii. 27. Acts iii. 2, 10. In the Septuagint, it is ὥρα, apparently in the sense of *dawn* or *dayspring; the sweet hour of prime.* Compare Joel ii. 2, LXX. ὡς ὄρθρος χυθήσεται ἐπὶ τὰ ὄρη.

16. ἀλλ' οὐ πάντες] *The Gospel is sent to all: but* (*it may be objected*) *not all obey. It is true. That complaint is as old as Isaiah's time: τίς ἐπίστευσεν; This failure did not stop Isaiah's utterance, nor is the same experience any argument against the universal proclamation of God's message now.*

Ἡσαΐας γὰρ λέγει, Κύριε, τίς ἐπίστευσεν
17 τῇ ἀκοῇ ἡμῶν; ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ
18 ἀκοὴ διὰ ῥήματος Χριστοῦ. ἀλλὰ λέγω, μὴ

17. *Or* ῥ. Θεοῦ. *Or omit* Χριστοῦ.

ὑπήκουσαν...ἐπίστευσεν] The aorist expresses in each case a result regarded as a single past fact. *When we went forth into all the world to preach, not all listened. When Isaiah carried back his report into God's presence, he had to say, Lord, when I spoke, who (almost) believed?*

Ἡσαΐας γάρ] *It is so—it was always so—for,* &c.

λέγει] Isai. liii. 1, LXX.

τῇ ἀκοῇ ἡμῶν] For this sense of ἀκοή, *a thing for hearing, tidings, a message or announcement,* see 1 Sam. ii. 23, LXX. οὐκ ἀγαθὴ ἡ ἀκοὴ ἣν ἐγὼ ἀκούω. 1 Kings ii, 28, ἡ ἀκοὴ ἦλθεν ἕως Ἰωάβ. Psalm cxii. 7, ἀπὸ ἀκοῆς πονηρᾶς οὐ φοβηθήσεται. Isai. lii. 7, ἀκοὴν εἰρήνης. Matt. iv. 24, ἡ ἀκοὴ αὐτοῦ. xiv. 1. Mark i. 28. John xii. 38. Gal. iii. 2, ἐξ ἀκοῆς πίστεως. 1 Thess. ii. 13, παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ Θεοῦ. Heb. iv. 2, ὁ λόγος τῆς ἀκοῆς.

17. ἄρα ἡ πίστις] An inference from the above quotation. *So then the* πίστις *springs out of an* ἀκοή, *and the* ἀκοή *is conveyed by means of a* ῥῆμα. In other words, *the faith of which Isaiah speaks* (ἐπίστευσεν) *has its origin in a Divine message, and that message is sent abroad by means of a Divine commission. Such is the order, always and everywhere:* ῥῆμα, ἀκοή, πίστις.

ἡ π...ἡ δὲ ἀ.] For the force of the articles, see the last note.

ῥήματος] Here, *a word of command; an express commission:* the ἀποσταλῶσιν of verse 14. Compare Psalm lxviii. 12, LXX. Κύριος δώσει ῥῆμα τοῖς εὐαγγελιζομένοις. See note on verse 8, ῥῆμα.

Χριστοῦ] In Scripture, whatever God does, Christ does. John v. 19, ἃ γὰρ ἂν ἐκεῖνος ποιῇ ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ. Even the Prophets received their ῥῆμα from Christ. 1 Pet. i. 11, τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα κ.τ.λ. (See, however, the alternative reading Θεοῦ.)

18. ἀλλὰ λέγω] *But my statement is, not that all* ὑπήκουσαν, *but that all* ἤκουσαν. *Is not that true? Has not the hearing of the Gospel (whether obeyed or not) been already vouchsafed to all nations indiscriminately?*

μενοῦνγε] *Nay, so general has that hearing already been, that to it may be applied the words in which the Psalmist describes the universality of the testimony*

οὐκ ἤκουσαν; μενοῦνγε εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν. ἀλλὰ λέγω, μὴ Ἰσραὴλ οὐκ ἔγνω; πρῶτος 19 Μωυσῆς λέγει, Ἐγὼ παραζηλώσω ὑμᾶς ἐπ'

of the works of nature to the glory of God. See note on i. 8, ἐν ὅλῳ τῷ κόσμῳ.

εἰς πᾶσαν] Psalm xix. 4, LXX.

ἐξῆλθεν] 1 Thess. i. 8, ἐν παντὶ τόπῳ ἡ πίστις ὑμῶν ἡ πρὸς τὸν Θεὸν ἐξελήλυθεν.

φθόγγος] Wisdom xix. 17, ὥσπερ ἐν ψαλτηρίῳ φθόγγοι τοῦ ῥυθμοῦ τὸ ὄνομα διαλλάσσουσι κ.τ.λ. 1 Cor. xiv. 7, ἐὰν διαστολὴν τοῖς φθόγγοις μὴ δῷ.

αὐτῶν] That is, *of the heavens.* See the former verses of the Psalm.

πέρατα] Psalm ii. 8, LXX. δώσω σοι ἔθνη τὴν κληρονομίαν σου, καὶ τὴν κατάσχεσίν σου τὰ πέρατα τῆς γῆς. xxii. 27, ἐπιστραφήσονται πρὸς Κύριον πάντα τὰ πέρατα τῆς γῆς. lix. 13. lxvii. 7. lxxii. 8, ἀπὸ ποταμοῦ ἕως περάτων τῆς οἰκουμένης. xcv. 4. xcviii. 3, εἶδοσαν πάντα τὰ πέρατα τῆς γῆς τὸ σωτήριον τοῦ Θεοῦ ἡμῶν. Matt. xii. 42, ἦλθεν ἐκ τῶν περάτων τῆς γῆς. Luke xi. 31.

τῆς οἰκουμένης] Psalm xxiv. 1, LXX. ἡ οἰκουμένη καὶ πάντες οἱ κατοικοῦντες ἐν αὐτῇ. l. 12, ἐμὴ γάρ ἐστιν ἡ οἰκουμένη καὶ τὸ πλήρωμα αὐτῆς. Isai. xxxiv. 1, ἀκουσάτω ἡ γῆ καὶ οἱ ἐνοικοῦντες ἐν αὐτῇ, ἡ οἰκουμένη καὶ ὁ λαὸς ὁ ἐν αὐτῇ. Matt. xxiv. 14, καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ κ.τ.λ. Luke iv. 5. xxi. 26. Acts xi. 28. Rev. iii. 10. xvi. 14.

19. ἀλλὰ λέγω] *But my assertion is, not only that the proclamation is universal, but that Israel was duly warned that it would be so.*

μὴ Ἰσραήλ] *Does Israel not know—was Israel not made aware—that God designed thus to throw open their privileges in due time to the whole world?*

πρῶτος Μωυσῆς] *Moses is the first to say. The very lawgiver of Israel is foremost in the prediction of Gentile evangelization.*

ἐγὼ παραζηλώσω] Deut. xxxii. 21, LXX. αὐτοὶ παρεζήλωσάν με ἐπ' οὐ Θεῷ, παρώργισάν με ἐν τοῖς εἰδώλοις αὐτῶν· κἀγὼ παραζηλώσω αὐτοὺς ἐπ' οὐκ ἔθνει, ἐπὶ ἔθνει ἀσυνέτῳ παροργιῶ αὐτούς. This, which is at first sight a threatening of judgment upon the Israelites in the form of conquest or captivity, is used by St Paul as a prediction of an indirect punishment in the form of mercy shown by God to the despised races around them.

οὐκ ἔθνει, ἐπὶ ἔθνει ἀσυνέτῳ παροργιῶ
20 ὑμᾶς. Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει, Εὑρέ-
θην τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανὴς ἐγε-
21 νόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν. πρὸς δὲ
τὸν Ἰσραὴλ λέγει, Ὅλην τὴν ἡμέραν ἐξεπέ-

20. *Or* Εὑρ. ἐν τ. *Or* ἐγεν. ἐν τ.

παραζηλώσω] xi. 11, 14, εἰς τὸ παραζηλῶσαι αὐτούς...εἴ πως παραζηλώσω μου τὴν σάρκα κ.τ.λ. 1 Kings xiv. 22, LXX. καὶ παρεζήλωσαν αὐτὸν ἐν πᾶσιν οἷς ἐποίησαν οἱ πατέρες αὐτῶν κ.τ.λ. Psalm xxxvii. 1, 7, 8, μὴ παραζήλου [παραζηλοῦ] ἐν πονηρευομένοις κ.τ.λ. lxxviii. 58, καὶ ἐν τοῖς γλυπτοῖς αὐτῶν παρεζήλωσαν αὐτόν. 1 Cor. x. 22.

ἐπ' οὐκ ἔθνει] *At a no-nation. At a nation which you regard as none.* 1 Pet. ii. 10, οἱ ποτὲ οὐ λαός.

ἔθνει ἀσυνέτῳ] Like ἀνοήτοις (as a parallel expression to βαρβάροις) in i. 14; all other nations being to the Jews in religious knowledge, as all other nations were to the Greeks in human culture.

παροργιῶ] The verb παροργίζειν (παρόργισμα, παροργισμός) occurs more than 50 times in the Septuagint; generally in reference to man's provocations of God. In the New Testament it occurs only in its literal sense; Eph. vi. 4.

20. ἀποτολμᾷ] The preposition ἀπό strengthens the simple verb. *Is very bold, and says. Hazards a very bold expression.* (Compare the phrase of Æschines, ἀποτολμᾷ λέγειν.) The same use of ἀπό is seen in ἀπέχειν, Matt. vi. 2, &c.; ἀποθλίβειν, Luke viii. 45; ἀπεκδέχεσθαι, Rom. viii. 19, &c.; ἀποστυγεῖν, Rom. xii. 9; ἀπόχρησις, Col. ii. 22; ἀποτελεῖν, James i. 15; and many other instances. See notes on viii. 19, ἀποκαραδοκία, ἀπεκδέχεται.

εὑρέθην] Isai. lxv. 1, LXX. ἐμφανὴς ἐγενήθην τοῖς ἐμὲ μὴ ἐπερωτῶσιν, εὑρέθην τοῖς ἐμὲ μὴ ζητοῦσιν· εἶπα, ἰδού εἰμι, ἰδού εἰμι, τῷ ἔθνει, οἵτινες οὐκ ἐκάλεσαν τὸ ὄνομά μου.

τοῖς ἐμὲ μὴ ζ.] ix. 30, ἔθνη τὰ μὴ διώκοντα δικαιοσύνην κατέλαβεν δικαιοσύνην κ.τ.λ.

ἐπερωτῶσιν] Isai. xxx. 2, LXX. ἐμὲ δὲ οὐκ ἐπηρώτησαν.

21. πρὸς δὲ τόν] *Whereas with regard to Israel He saith.*

ὅλην τήν] Isai. lxv. 2, LXX. ἐξεπέτασα τὰς χεῖράς μου ὅλην τὴν ἡμέραν πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα, οἳ οὐκ ἐπορεύθησαν ὁδῷ ἀληθινῇ, ἀλλ' ὀπίσω τῶν ἁμαρτιῶν αὐτῶν.

ἐξεπέτασα] God is represented as condescending to *entreat*

τασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.

Λέγω οὖν, μὴ ἀπώσατο ὁ Θεὸς τὸν λαὸν XI. 1
αὐτοῦ; μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλείτης
εἰμί, ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμείν.

His people. For this phrase, see Exod. ix. 29, 33, LXX. ἐκπετάσω τὰς χεῖράς μου πρὸς τὸν Κύριον εἰς τὸν οὐρανόν—καὶ ἐξεπέτασε τὰς χεῖρας αὐτοῦ κ.τ.λ. Ezra ix. 5, καὶ κλίνω ἐπὶ τὰ γόνατά μου, καὶ ἐκπετάζω τὰς χεῖράς μου πρὸς Κύριον τὸν Θεόν. Ecclus. xlviii. 20. li. 19.

ἀπειθοῦντα καὶ ἀντιλέγοντα] Isai. l. 5, LXX. ἡ παιδεία Κυρίου Κυρίου ἀνοίγει τὰ ὦτά μου, ἐγὼ δὲ οὐκ ἀπειθῶ οὐδὲ ἀντιλέγω. For ἀπειθεῖν used *absolutely*, see also Deut. xxi. 20, ὁ υἱὸς ἡμῶν οὗτος ἀπειθεῖ κ.τ.λ. Neh. ix. 29, καὶ ἔδωκαν νῶτον ἀπειθοῦντα. Isai. lix. 13, ἐλαλήσαμεν ἄδικα, καὶ ἠπειθήσαμεν. Acts xiv. 2, οἱ δὲ ἀπειθήσαντες Ἰουδαῖοι κ.τ.λ. Heb. iii. 18. 1 Pet. iii. 20, ἀπειθήσασίν ποτε κ.τ.λ. For ἀντιλέγειν, Acts xiii. 45, ἀντέλεγον τοῖς ὑπὸ Παύλου λαλουμένοις βλασφημοῦντες. Tit. i. 9. ii. 9.

XI. 1. Λέγω οὖν] *The language above used might seem to imply the rejection, not only of Israel as a nation, but of all Israelites. Is this intended? God forbid: for by so saying I should exclude myself also.*

μὴ ἀπώσατο] 1 Sam. xii. 22, LXX. ὅτι οὐκ ἀπώσεται Κύριος τὸν λαὸν αὐτοῦ διὰ τὸ ὄνομα αὐτοῦ τὸ μέγα κ.τ.λ. Psalm lx. 1, ὁ Θεός, ἀπώσω ἡμᾶς κ.τ.λ. lxxxix. 38, σὺ δὲ ἀπώσω καὶ ἐξουδένωσας κ.τ.λ. xciv. 14, ὅτι οὐκ ἀπώσεται Κύριος τὸν λαὸν αὐτοῦ, καὶ τὴν κληρονομίαν αὐτοῦ οὐκ ἐγκαταλείψει. The verb ἀπωθεῖν occurs more than 60 times in the Septuagint: in the New Testament only here and in Acts vii. 27, 39. xiii. 46. 1 Tim. i. 19.

καὶ γὰρ ἐγώ] 2 Cor. xi. 22, Ἑβραῖοί εἰσιν; κἀγώ. Ἰσραηλεῖταί εἰσιν; κἀγώ. σπέρμα Ἀβραάμ εἰσιν; κἀγώ. Phil. iii. 5, ἐκ γένους Ἰσραήλ, φυλῆς Βενιαμείν, Ἑβραῖος ἐξ Ἑβραίων.

Ἰσραηλείτης] See note on ix. 4, Ἰσραηλεῖται.

σπέρματος Ἀβραάμ] See ix. 7. Matt. iii. 9, πατέρα ἔχομεν τὸν Ἀβραάμ. Luke iii. 8. John viii. 33, 37, 39, σπέρμα Ἀβραάμ ἐσμεν κ.τ.λ. Acts xiii. 26, ἄνδρες ἀδελφοί, υἱοὶ γένους Ἀβραάμ. Gal. iii. 16, &c. Heb. ii. 16.

φυλῆς Βενιαμείν] The tribe of the first judge and of the first king; not only one of the twelve tribes, but one of the two. Acts xiii. 21. Phil. iii. 5. Rev. vii. 8.

2 οὐκ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ ὃν προέγνω. ἢ οὐκ οἴδατε ἐν Ἠλείᾳ τί λέγει ἡ γραφή; ὡς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ 3 Ἰσραήλ, Κύριε, τοὺς προφήτας σου ἀπέκτειναν, τὰ θυσιαστήριά σου κατέσκαψαν, κἀγὼ ὑπελείφθην μόνος, καὶ ζητοῦ- 4 σιν τὴν ψυχήν μου. ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; Κατέλιπον ἐμαυτῷ ἑπτακισχιλίους ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ

2. οὐκ ἀπώσατο] See note on verse 1, μὴ ἀπώσατο.

ὃν προέγνω] See note on viii. 29, προέγνω.

ἢ οὐκ οἴδατε] *The case is now just as it was in the time of Elijah; an apparently universal defection, but in reality a considerable faithful remnant, even among the Jews.*

ἐν Ἠλείᾳ] *In the case of Elijah.* Elsewhere the same phrase means, *in the person (by the mouth) of:* as in Heb. i. 1, ὁ Θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις κ.τ.λ. iv. 7, ἐν Δαυεὶδ λέγων. But here the stress of the reference lies not upon Elijah's words (verse 3), but upon the χρηματισμός in answer to them (verse 4).

λέγει ἡ γραφή] See note on iv. 3, ἡ γραφή.

ἐντυγχάνει] See note on viii. 26, ὑπερεντυγχάνει.

3. Κύριε] 1 Kings xix. 10, LXX. τὰ θυσιαστήριά σου κατέσκαψαν, καὶ τοὺς προφήτας σου ἀπέκτειναν ἐν ῥομφαίᾳ, καὶ ὑπολέλειμμαι ἐγὼ μονώτατος, καὶ ζητοῦσι τὴν ψυχήν μου λαβεῖν αὐτήν.

4. ὁ χρηματισμός] *The communication; the Divine admonition.* For χρηματισμός, compare 2 Macc. ii. 4, ἦν δὲ ἐν τῇ γραφῇ, ὡς τὴν σκηνὴν καὶ τὴν κιβωτὸν ἐκέλευσεν ὁ προφήτης, χρηματισμοῦ γενηθέντος, αὐτῷ συνακολουθεῖν. xi. 17. See note on vii. 3, χρηματίσει.

κατέλιπον] 1 Kings xix. 18, LXX. καὶ καταλείψεις ἐν Ἰσραὴλ ἑπτὰ χιλιάδας ἀνδρῶν, πάντα γόνατα ἃ οὐκ ὤκλασαν γόνυ τῷ Βάαλ, καὶ πᾶν στόμα ὃ οὐ προσεκύνησεν αὐτῷ.

κατέλιπον ἐμαυτῷ] The quotation is adapted to the Hebrew: the Septuagint reads καταλείψεις, *thou shalt leave (spare from the threatened destruction).*

ἔκαμψαν γόνυ] A phrase for (1) *submission,* (2) *worship gene-*

Βάαλ. οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λεῖμμα 5
κατ' ἐκλογὴν χάριτος γέγονεν· εἰ δὲ χάριτι, οὐκ- 6
έτι ἐξ ἔργων, ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις.
τί οὖν; ὃ ἐπιζητεῖ Ἰσραήλ, τοῦτο οὐκ ἐπέ- 7

6. γιν. χάρις. εἰ δὲ ἐξ ἔργων, οὐκέτι ἐστὶν χάρις, ἐπεὶ τὸ ἔργον οὐκέτι ἐστὶν ἔργον.

rally, (3) *prayer*. Thus (1) Isai. xlv. 23, LXX. (quoted in xiv. 11), ὅτι ἐμοὶ κάμψει πᾶν γόνυ κ.τ.λ. (2) 1 Chron. xxix. 20, καὶ κάμψαντες τὰ γόνατα προσεκύνησαν τῷ Κυρίῳ κ.τ.λ. Dan. vi. 10, καὶ καιροὺς τρεῖς τῆς ἡμέρας ἦν κάμπτων ἐπὶ τὰ γόνατα αὐτοῦ καὶ προσευχόμενος καὶ ἐξομολογούμενος ἐναντίον τοῦ Θεοῦ κ.τ.λ. Phil. ii. 10, ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ κ.τ.λ. (3) Eph. iii. 14, τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα...ἵνα δῷ ὑμῖν κ.τ.λ.

τῇ Βάαλ] The gender as in the Septuagint Version of 2 Kings xxi. 3. Jer. ii. 8. vii. 9. xi. 13, 17. xii. 16. xix. 5. xxiii. 13, 27. xxxii. 29, 35. Hos. ii. 8. xiii. 1. Zeph. i. 4.

5. οὕτως] *Thus; in the same way*. See i. 15. vi. 11.

ἐν τῷ νῦν καιρῷ] See note on iii. 26, πρὸς τὴν ἔνδειξιν.

λεῖμμα] Josh. xiii. 12, LXX. οὗτος κατελείφθη ἀπὸ τοῦ λείμματος τῶν γιγάντων. 2 Kings xix. 4, προσευχὴν περὶ τοῦ λείμματος τοῦ εὑρισκομένου.

κατ' ἐκλογὴν χάριτος] *According to a selection of free favour*: that is, *on the principle of a selection made by gratuitous spontaneous love*. See notes on viii. 33, ἐκλεκτῶν Θεοῦ. ix. 11, ἡ κατ' ἐκλογὴν πρόθεσις.

γέγονεν] *Has resulted in being; is as the result*.

6. εἰ δὲ χάριτι] *Human salvation must be ascribed either to man or to God: it cannot be a mixed result of two different, incommensurable, and incongruous agencies*.

ἐπεί] *Since, if otherwise* (that is, *if it be by works also*). For this use of ἐπεί with a suppressed clause, see note on iii. 6, ἐπεί.

ἡ χάρις] *That* (or *such*) χάρις. Referring back to χάριτι above. See note on v. 3, ἡ θλῖψις.

γίνεται] *Results in being*.

7. τί οὖν] *What is the result?* See iii. 9. vi. 15.

ὃ ἐπιζητεῖ Ἰσραήλ] Compare ix. 30, 31, τί οὖν ἐροῦμεν; ὅτι ἔθνη...Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης εἰς νόμον οὐκ ἔφθασεν.

ἐπιζητεῖ] For ἐπιζητεῖν (*to seek on, further*, and so *earnestly*)

τυχεν· ἡ δὲ ἐκλογὴ ἐπέτυχεν· οἱ δὲ λοιποὶ 8 ἐπωρώθησαν, καθὼς γέγραπται, Ἔδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς

see Matt. vi. 32. xii. 39. Phil. iv. 17. Heb. xi. 14. xiii. 14.

ἐπέτυχεν] Elsewhere used with a *genitive:* Heb. vi. 15. xi. 33.

ἡ δὲ ἐκλογή] *The selection* (*the select portion*) of Israel; called above (verse 5) λεῖμμα κατ' ἐκλογὴν χάριτος.

ἐπωρώθησαν] The verb πωροῦν occurs also in Mark vi. 52, ἦν αὐτῶν ἡ καρδία πεπωρωμένη. viii. 17, πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; John xii. 40, ἐπώρωσεν αὐτῶν τὴν καρδίαν. 2 Cor. iii. 14, ἀλλ' ἐπωρώθη τὰ νοήματα αὐτῶν. We find πώρωσις in verse 25: πώρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν. Mark iii. 5, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν. Eph. iv. 18, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν. There is sometimes an apparent confusion between πωροῦν (properly *to petrify, to harden into stone,* from πῶρος) and πηροῦν (*to maim, to blind,* from πηρός). Compare Job xvii. 7, LXX. πεπώρωνται γὰρ ἀπὸ ὀργῆς οἱ ὀφθαλμοί μου (where, however, Field reads πεπήρωνται).

8. καθὼς γέγραπται] A combined quotation from two passages of the Septuagint. (1) Isai. xxix. 10, ὅτι πεπότικεν ὑμᾶς Κύριος πνεύματι κατανύξεως, καὶ καμμύσει τοὺς ὀφθαλμοὺς αὐτῶν κ.τ.λ. (2) Deut. xxix. 4, καὶ οὐκ ἔδωκε Κύριος ὁ Θεὸς ὑμῖν καρδίαν εἰδέναι καὶ ὀφθαλμοὺς βλέπειν καὶ ὦτα ἀκούειν ἕως τῆς ἡμέρας ταύτης.

ἔδωκεν αὐτοῖς] God is said to *do* that which is *the result of the laws of man's moral and spiritual being as constituted by Him.* See note on ix. 18, σκληρύνει.

κατανύξεως] The rendering in this passage of the Septuagint (Isai. xxix. 10) of a Hebrew word expressing *deep* (or *dead*) *sleep:* Gen. ii. 21. xv. 12. 1 Sam. xxvi. 12. It might almost seem to be put for κατανυστάξεως, towards the formation of which we have the simple noun νύσταξις and the compound verb κατανυστάζειν. Yet the form itself can be derived only from κατανύσσειν (Gen. xxxiv. 7, LXX. ὡς δὲ ἤκουσαν, κατενύγησαν οἱ ἄνδρες. Lev. x. 3, καὶ κατενύχθη Ἀαρών. 1 Kings xxi. 29, ἑώρακας ὡς κατενύγη Ἀχαὰβ ἀπὸ προσώπου μου; Psalm iv. 4, ἐπὶ ταῖς κοίταις ὑμῶν κατανύγητε. Isai. xlvii. 5, κάθισον κατανενυγμένη κ.τ.λ. Acts ii. 37, ἀκούσαντες δὲ κατενύγησαν τὴν καρδίαν), and must express (1) *compunction,*

τοῦ μὴ βλέπειν καὶ ὦτα τοῦ μὴ ἀκούειν, ἕως τῆς σήμερον ἡμέρας. καὶ Δαυεὶδ λέγει, 9 Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς· σκοτισθήτωσαν οἱ 10 ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν διὰ παντὸς σύνκαμψον.

Λέγω οὖν, μὴ ἔπταισαν ἵνα πέσωσιν; μὴ 11

(2) that *bewildernent* or *stupefaction* which is the result of *conscience awakened too late.* Compare Psalm lix. 3, LXX. ἔδειξας τῷ λαῷ σου σκληρά, ἐπότισας ἡμᾶς οἶνον κατανύξεως.

τοῦ μὴ βλέπειν] Literally, *for the purpose of their not seeing:* equivalent to μήποτε ἴδωσι in Isai. vi. 10, LXX. καὶ τοὺς ὀφθαλμοὺς ἐκάμμυσαν, μήποτε ἴδωσι τοῖς ὀφθαλμοῖς κ.τ.λ. For the genitive τοῦ, and for the sense, compare Ezek. xii. 2, LXX. οἳ ἔχουσιν ὀφθαλμοὺς τοῦ βλέπειν καὶ οὐ βλέπουσι, καὶ ὦτα ἔχουσι τοῦ ἀκούειν καὶ οὐκ ἀκούουσι.

9. καὶ Δαυεὶδ λέγει] Psalm lxix. 22, 23, LXX. γενηθήτω ἡ τράπεζα αὐτῶν ἐνώπιον αὐτῶν εἰς παγίδα καὶ εἰς ἀνταπόδοσιν καὶ εἰς σκάνδαλον· σκοτισθήτωσαν κ.τ.λ.

γενηθήτω] A description of the last state of a hardened man, when his very *blessings are cursed* (Mal. ii. 2), and *that which should have been for his welfare becomes a snare.*

παγίδα... θήραν... σκάνδαλον] The general notion is *temptation;* as that of ἀνταπόδομα is *retribution,* the *repayment in kind* of a long abuse of blessings.

παγίδα] Luke xxi. 35. 1 Tim. iii. 7. vi. 9. 2 Tim ii. 26.

σκάνδαλον] See note on ix. 33, σκανδάλου.

ἀνταπόδομα] Luke xiv. 12. ἀνταπόδοσις Col. iii. 24. ἀνταποδιδόναι xii. 19. Luke xiv. 14. Heb. x. 30.

10. σκοτισθήτωσαν] See note on i. 21, ἐσκοτίσθη.

σύνκαμψον] As with the decrepitude of premature age. Compare Luke xiii. 11, καὶ ἦν συνκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές. It is the exact opposite of τὰ παραλελυμένα γόνατα ἀνορθώσατε in Heb. xii. 12.

11. μὴ ἔπταισαν] *Did they thus stumble in order that they*

γένοιτο· ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ παραζηλῶσαι αὐτούς. 12 εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμου καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν, πόσῳ μᾶλλον

might fall? Was it the design of God, in suffering them thus to be offended in Christ (Matt. xi. 6) *and to be rejected in consequence, that they should be utterly and finally lost?' Far otherwise. Rather has their transgression made room, as it were, for the salvation of the Gentiles, that they in turn may be roused to emulation and so to the resumption of their forfeited standing.*

ἔπταισαν] Deut. vii. 25, LXX. μήποτε πταίσῃς δι' αὐτό, ὅτι βδέλυγμα Κυρίῳ τῷ Θεῷ σού ἐστι. James ii. 10. iii. 2. 2 Pet. i. 10, ταῦτα γὰρ ποιοῦντες οὐ μὴ πταίσητέ ποτε.

πέσωσιν] Heb. iv. 11, ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας.

παραπτώματι] As παραπίπτειν (Heb. vi. 6, παραπεσόντας) is *to fall aside, out of the way*, so παράπτωμα is *a fall* of that nature, and so a *transgression*. See v. 15—20. Ezek. xiv. 13, LXX. γῇ ἐὰν ἁμάρτῃ μοι τοῦ παραπεσεῖν παραπτώματι. xv. 8. xviii. 24. xx. 27, &c.

παραζηλῶσαι] See note on x. 19, παραζηλώσω.

αὐτούς] That is, *the Jews*.

12. πλοῦτος κόσμου] *Wealth of (to) a world;* that is, *a rich mine of blessing to a whole world, by occasioning the admission of all nations into the birthright of Israel.* For πλοῦτος in this sense, compare πλουτίζειν in 1 Cor. i. 5, ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ. 2 Cor. vi. 10, πολλοὺς δὲ πλουτίζοντες. ix. 11, ἐν παντὶ πλουτιζόμενοι. See also note on ii. 4, τοῦ πλούτου τῆς χρηστότητος. For κόσμου without the article (*such a thing as a world, a whole world*), see note on iv. 13, κόσμου.

κόσμου...ἐθνῶν] Isai. viii. 9, LXX. γνῶτε, ἔθνη...ἐπακούσατε ἕως ἐσχάτου τῆς γῆς. Matt. xxvi. 13, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ. Mark xiv. 9. xvi. 15, πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. Luke xii. 30, ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσιν.

τὸ ἥττημα αὐτῶν] *Their defeat, discomfiture, disparagement, humiliation, reduction to a condition of inferiority.* Isai. xxxi. 8, LXX. οἱ δὲ νεανίσκοι ἔσονται εἰς ἥττημα. 1 Cor. vi. 7, ἤδη μὲν οὖν ὅλως ἥττημα ὑμῖν ἐστὶν ὅτι κ.τ.λ. Compare Isai. liv. 17, πάντας αὐτοὺς ἡττήσεις. 2 Cor. xii. 13, τί γάρ ἐστιν ὃ

τὸ πλήρωμα αὐτῶν. ὑμῖν δὲ λέγω τοῖς ἔθνεσιν. 13 ἐφ' ὅσον μὲν οὖν εἰμὶ ἐγὼ ἐθνῶν ἀπόστολος, τὴν

13. *Or* ὑ. γὰρ λ. *Or omit* μὲν οὖν.

ἡσσώθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγώ κ.τ.λ. 2 Pet. ii. 19, 20.

τὸ πλήρωμα αὐτῶν] The senses of πλήρωμα may be ranged under two heads, (1) *completeness*, and (2) *complement*. This chapter exemplifies each. Here τὸ πλήρωμα αὐτῶν is *their completeness, their state of fulfilment, their consummation*. In verse 25, τὸ πλήρωμα τῶν ἐθνῶν is *the complement, the plenitude, the total sum, the full number, of the Gentiles*. The former sense may be seen in Gal. iv. 4, ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου κ.τ.λ. and Eph. i. 10, εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν (*a dispensation belonging to the fulfilment*, or *consummation, of the eras*, or *periods, of God's previous government*). But the latter is the commoner and more classical use: *that by which a thing is filled*, the *contents* of a thing. Thus 1 Chron. xvi. 32, LXX. βομβήσει ἡ θάλασσα σὺν τῷ πληρώματι. Psalm xxiv. 1, τοῦ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς, explained by the parallel clause, ἡ οἰκουμένη καὶ πάντες οἱ κατοικοῦντες ἐν αὐτῇ. Eccles. iv. 6, ἀγαθὸν πλήρωμα δρακὸς ἀναπαύσεως ὑπὲρ πλησμώματα δύο δρακῶν μόχθου. In Matt. ix. 16, τὸ πλήρωμα αὐτοῦ is *the piece by which the old garment is filled up*. In Mark vi. 43, and viii. 20, the κλάσματα are called the πληρώματα of the baskets. In Rom. xiii. 10, ἡ ἀγάπη is made πλήρωμα νόμου (*the sum total of the contents of any and every law*). In xv. 29, St Paul *will come* ἐν πληρώματι εὐλογίας Χριστοῦ (*in plenitude of blessing; amidst every thing that makes up and fills the measure of Christ's blessing*). Even the more sacred uses of πλήρωμα fall under this latter head. In Eph. i. 23, Christ (*not, I think, the Church*) is called τὸ πλήρωμα (*the plenitude*) of God himself; as in Col. i. 19, explained by ii. 9, πᾶν τὸ πλήρωμα (τῆς θεότητος) is said κατοικῆσαι, κατοικεῖν σωματικῶς, in Christ. Add Eph. iii. 19. iv. 13.

13. ὑμῖν δὲ λέγω] *And herein I address myself to you the Gentiles. This thought of Israel's future has a special lesson for you.*

ἐφ' ὅσον μέν] *Inasmuch then as I am an Apostle of Gentiles, I magnify my ministry in that capacity; claim for it all honour, and amplify it to the utmost by unwearied labours. But I do not disguise from you that in all this I have an ulterior motive—namely, the hope that I may possibly, through you, rouse my*

14 διακονίαν μου δοξάζω, εἴ πως παραζηλώσω μου
15 τὴν σάρκα καὶ σώσω τινὰς ἐξ αὐτῶν. εἰ γὰρ ἡ
ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, τίς ἡ
16 πρόσλημψις εἰ μὴ ζωὴ ἐκ νεκρῶν; εἰ δὲ ἡ

own countrymen (τὴν σάρκα μου) *to emulation, and save some of them.* The omission of οὖν (see the alternative, but not so well supported, reading) would make the connection with ὑμῖν δὲ λέγω still more clear.

ἐφ' ὅσον] *Inasmuch as.* Matt. xxv. 40, 45, ἐφ' ὅσον ἐποιήσατε ...ἐφ' ὅσον οὐκ ἐποιήσατε. In 2 Pet. i. 13, ἐφ' ὅσον is *as long as.*

μέν] The μέν raises the expectation of an antithesis (τοῦτο δὲ ποιῶ, or the like, before εἴ πως, as indicated in the above paraphrase), which is however, as often, suppressed.

ἐθνῶν ἀπόστολος] See Acts xxii. 21, ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶ σε. Gal. ii. 7—9. 1 Tim. ii. 7. 2 Tim. i. 11, κήρυξ καὶ ἀπόστολος καὶ διδάσκαλος ἐθνῶν. For the genitive, see ἀποστολὴν τῆς περιτομῆς in Gal. ii. 8. The omission of the article (ἐθνῶν) lays stress, as usual, upon the *quality; Gentiles, not Jews.*

τὴν διακονίαν] Acts xx. 24, ὡς τελειῶσαι τὸν δρόμον μου καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ Θεοῦ. 2 Cor. iv. 1, ἔχοντες τὴν διακονίαν ταύτην. v. 18. &c.

δοξάζω] 2 Thess. iii. 1, ἵνα ὁ λόγος τοῦ κυρίου τρέχῃ καὶ δοξάζηται. See paraphrase above.

14. π. μου τὴν σάρκα] Explained by ix. 3, τῶν συγγενῶν μου κατὰ σάρκα. Compare 2 Sam. xix. 12, 13, LXX. ἀδελφοί μου ὑμεῖς, ὀστᾶ μου καὶ σάρκες μου ὑμεῖς...οὐχὶ ὀστοῦν μου καὶ σάρξ μου σύ;

σώσω τινάς] 1 Cor. ix. 22, ἵνα πάντως τινὰς σώσω.

15. εἰ γάρ] *A glorious object —for, if the rejection of Israel has proved the reconciliation of a world to God, may we not expect from the future reception of Israel a state of universal blessedness only to be described as life out of death?*

ἀποβολή] Acts xxvii. 22, ἀποβολὴ γὰρ ψυχῆς οὐδεμία ἔσται.

καταλλαγή] See note on v. 10, κατηλλάγημεν.

κόσμου] See note on verse 12, πλοῦτος κόσμου.

πρόσλημψις] The substantive occurs only here. But προσλαμβάνεσθαι (*to receive to oneself*) is found in many applications. In the sense of πρόσλημψις here, it occurs, for instance, in xiv. 3, ὁ Θεὸς γὰρ αὐτὸν προσελάβετο. xv. 7, καθὼς καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς εἰς δόξαν τοῦ Θεοῦ.

ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι.

17 Εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης ἐν αὐτοῖς καὶ

Compare also 1 Sam. xii. 22, LXX. ὅτι ἐπιεικῶς Κύριος προσελάβετο ὑμᾶς ἑαυτῷ εἰς λαόν. Psalm xviii. 16, προσελάβετό με ἐξ ὑδάτων πολλῶν. xxvii. 10. lxv. 4, μακάριος ὃν ἐξελέξω καὶ προσελάβου. lxxiii. 24.

ζωὴ ἐκ νεκρῶν] See Luke xv. 24, 32, οὗτος ὁ υἱός μου...ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἔζησεν, καὶ ἀπολωλὼς καὶ εὑρέθη.

16. εἰ δὲ ἡ ἀπαρχή] *That portion of Israel which already believes and is saved* (*the* λεῖμμα κατ' ἐκλογὴν χάριτος of verse 5) *is a sort of first fruits of the whole lump, the entire nation. As the* ἀπαρχή *is, such must be the* φύραμα, *Holiness to the Lord. This consecration rests upon that of the fathers* (ἀγαπητοὶ διὰ τοὺς πατέρας, verse 28), *who are the root* (ῥίζα) *of which their descendants are the branches* (κλάδοι).

ἀπαρχή...φύραμα] Num. xv. 19, 21, LXX. καὶ ἔσται ὅταν ἔσθητε ὑμεῖς ἀπὸ τῶν ἄρτων τῆς γῆς, ἀφελεῖτε ἀφαίρεμα ἀφόρισμα Κυρίῳ, ἀπαρχὴν φυράματος ὑμῶν ...καὶ δώσετε Κυρίῳ ἀφαίρεμα εἰς τὰς γενεὰς ὑμῶν. There may be an allusion also to the law of the *meat-offering* in Lev. ii. 2, 3, LXX. If so, ἀπαρχή is the *handful* taken out by the priest (δραξάμενος ἀπ' αὐτῆς πλήρη τὴν δράκα) to be burnt upon the altar: the φύραμα is the remainder of the offering (τὸ λοιπὸν ἀπὸ τῆς θυσίας Ἀαρὼν καὶ τοῖς υἱοῖς αὐτοῦ, ἅγιον τῶν ἁγίων ἀπὸ τῶν θυσιῶν Κυρίου).

ἡ ῥίζα] Compare Isai. xi. 1, LXX. ἐκ τῆς ῥίζης Ἰεσσαί.

ἁγία] The word expresses here a sort of *derived* sanctity; as in 1 Cor. vii. 14, ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί, καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀδελφῷ· ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστιν, νῦν δὲ ἅγιά ἐστιν.

17. κλάδων...ἐλαίας] Jer. xi. 16, LXX. ἐλαίαν ὡραίαν εὔσκιον τῷ εἴδει ἐκάλεσε Κύριος τὸ ὄνομά σου...ἀνήφθη πῦρ ἐπ' αὐτήν, μεγάλη ἡ θλῖψις ἐπὶ σέ, ἠχρειώθησαν οἱ κλάδοι αὐτῆς. For similar comparisons, see Psalm lxxx. 8, &c. LXX. ἄμπελον ἐξ Αἰγύπτου μετῆρας...κατεφύτευσας τὰς ῥίζας αὐτῆς κ.τ.λ. Isai. v. 7, ὁ γὰρ ἀμπελὼν Κυρίου σαβαὼθ οἶκος τοῦ Ἰσραήλ, καὶ ἄνθρωπος τοῦ Ἰούδα νεόφυτον ἠγαπημένον. Hos. xiv. 7, 8, πορεύσονται οἱ κλάδοι αὐτοῦ, καὶ ἔσται ὡς ἐλαία κατάκαρπος...καὶ ἐξανθήσει ὡς ἄμπελος κ.τ.λ. Luke xiii. 6, συκῆν εἶχέν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ κ.τ.λ.

ἐξεκλάσθησαν] Lev. i. 17,

συνκοινωνὸς τῆς ῥίζης καὶ τῆς πιότητος τῆς
18 ἐλαίας ἐγένου, μὴ κατακαυχῶ τῶν κλάδων· εἰ
δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάζεις
19 ἀλλὰ ἡ ῥίζα σέ. ἐρεῖς οὖν, Ἐξεκλάσθησαν κλά-
20 δοι ἵνα ἐγὼ ἐνκεντρισθῶ. καλῶς· τῇ ἀπιστίᾳ

17. *Or omit the 2nd* καί. 19. *Or* Ἐξ. οἱ κλ.

LXX. καὶ ἐκκλάσει αὐτὸ ἐκ τῶν πτερύγων κ.τ.λ.

σὺ δέ] *The Gentile Christian.*

ἀγριέλαιος] Used by Theocritus and Aristotle. Compare ἀγριοβάλανος, Isai. xliv. 14, LXX. ἀγριομυρίκη, Jer. xvii. 6.

ἐνεκεντρίσθης] The word is used in this sense by Aristotle. Sometimes it is *to goad* or *spur on:* Wisdom xvi. 11, εἰς γὰρ ὑπόμνησιν τῶν λογίων σου ἐγεκεντρίζοντο.

συνκοινωνός] 1 Cor. ix. 23. Phil. i. 7.

καὶ τῆς] If the καί is omitted (see alternative reading), the sense will be, either, *the root of* (*belonging to, essential to*) *the richness of the olive tree;* or, perhaps, *the root's partner* (*fellow-partaker with the root*) *in the richness of the olive tree;* as in Phil. i. 7, συνκοινωνούς μου τῆς χάριτος (*my partners in the grace*).

τῆς πιότητος τῆς ἐλαίας] Jud. ix. 9, LXX. καὶ εἶπεν αὐτοῖς ἡ ἐλαία· ἀφεῖσα τὴν πιότητά μου ἣν ἐν ἐμοὶ ἐδόξασεν ὁ Θεὸς καὶ ἄνθρωποι κ.τ.λ. Zech. iv. 12, 14, τί οἱ δύο κλάδοι τῶν ἐλαιῶν... ; οὗτοι οἱ δύο υἱοὶ τῆς πιότητος κ.τ.λ.

18. κατακαυχῶ] Jer. l. 11, LXX. ὅτι ηὐφραίνεσθε καὶ κατεκαυχᾶσθε διαρπάζοντες τὴν κληρονομίαν μου. James ii. 13. iii. 14.

εἰ δέ] *And if thou art inclined to triumph over the fallen branches, remember, it is not that thou bearest the root, &c. The ancestors of Israel are the root; thou art but a branch, dependent for thy safety upon being supported by that root: in other words, upon being admitted into that Church of God which was founded in Abraham.*

κατακαυχᾶσαι] For the form, see note on ii. 17, καυχᾶσαι ἐν Θεῷ.

19. ἐρεῖς οὖν] Last refuge of the Gentile boaster. *At least it was for my sake, to admit me, that the Jews were rejected.*

κλάδοι] *Certain branches.*

20. καλῶς] The context gives the word something of the limiting and correcting force of our *Well.* Compare 2 Sam. iii. 13, LXX. καὶ εἶπε Δαυὶδ· καλῶς· ἐγὼ διαθήσομαι πρὸς σὲ διαθήκην·

ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἕστηκας· μὴ ὑψηλοφρόνει, ἀλλὰ φοβοῦ· εἰ γὰρ ὁ Θεὸς τῶν 21 κατὰ φύσιν κλάδων οὐκ ἐφείσατο, οὐδὲ σοῦ φείσεται. ἴδε οὖν χρηστότητα καὶ ἀποτομίαν 22 Θεοῦ· ἐπὶ μὲν τοὺς πεσόντας ἀποτομία, ἐπὶ δὲ σὲ χρηστότης Θεοῦ, ἐὰν ἐπιμείνῃς τῇ χρηστότητι, ἐπεὶ καὶ σὺ ἐκκοπήσῃ. κἀκεῖνοι δέ, ἐὰν 23 μὴ ἐπιμείνωσιν τῇ ἀπιστίᾳ, ἐνκεντρισθήσονται·

20. *Or* ὑψηλὰ φρόνει. 21. *Or* μή πως οὐδὲ σ. 22. *Or* ἐπιμένῃς.

πλὴν λόγον ἕνα ἐγὼ αἰτοῦμαι παρὰ σοῦ κ.τ.λ. 1 Kings ii. 18.

τῇ ἀπιστίᾳ...τῇ πίστει] *By.* The dative is that of the *instrument.* Compare 2 Cor. i. 24, τῇ γὰρ πίστει ἑστήκατε.

ἕστηκας] See note on v. 2, ἐν ᾗ ἑστήκαμεν.

ὑψηλοφρόνει] 1 Tim. vi. 17, παράγγελλε μὴ ὑψηλοφρονεῖν. Compare xii. 16, μὴ τὰ ὑψηλὰ φρονοῦντες. Psalm cxxxi. 1, 2, LXX. οὐχ ὑψώθη ἡ καρδία μου... εἰ μὴ ἐταπεινοφρόνουν ἀλλὰ ὕψωσα τὴν ψυχήν μου. For a like compound see Prov. xvi. 5, LXX. ἀκάθαρτος παρὰ τῷ Θεῷ πᾶς ὑψηλοκάρδιος.

21. οὐκ ἐφείσατο] Lam. iii. 43, LXX. ἀπεδιώξας ἡμᾶς, ἀπέκτειvας, καὶ οὐκ ἐφείσω.

οὐδὲ σοῦ] If the reading be μή πως οὐδὲ σοῦ φείσεται, it is, *Take heed lest He shall not spare thee either:* the *future* being used to express greater *certainty.*

22. χρηστότητα καὶ ἀποτομίαν] The absence of the article gives the sense of *a manifestation, an instance, of goodness and severity on the part of God.*

ἀποτομίαν] The substantive is found here only in Scripture. Wisdom v. 21, ὀξυνεῖ δὲ ἀπότομον ὀργὴν εἰς ῥομφαίαν. 2 Cor. xiii. 10, ἵνα παρὼν μὴ ἀποτόμως χρήσωμαι κ.τ.λ. Tit. i. 13, ἔλεγχε αὐτοὺς ἀποτόμως.

χρηστότης Θεοῦ] See note on ii. 4, χρηστότητος.

ἐπιμείνῃς] See note on vi. 1, ἐπιμένωμεν.

ἐπεί] *Since, if otherwise, thou also,* &c. See note on iii. 6, ἐπεί.

ἐκκοπήσῃ] Job xiv. 7, LXX. ἔστι γὰρ δένδρῳ ἐλπίς· ἐὰν δὲ καὶ ἐκκοπῇ, πάλιν ἀνθήσει. Jer. vi. 6, τάδε λέγει Κύριος· ἔκκοψον τὰ ξύλα αὐτῆς. Dan. iv. 14, ἐκκόψατε τὸ δένδρον, καὶ ἐκτίλατε τοὺς κλάδους αὐτοῦ. Matt. iii. 10. v. 30. vii. 19. xviii. 8. Luke iii. 9. xiii. 7, 9. 2 Cor. xi. 12.

δυνατὸς γάρ ἐστιν ὁ Θεὸς πάλιν ἐνκεντρίσαι
24 αὐτούς. εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης
ἀγριελαίου καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς
καλλιέλαιον, πόσῳ μᾶλλον οὗτοι οἱ κατὰ φύσιν
ἐνκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ.
25 Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ
μυστήριον τοῦτο, ἵνα μὴ ἦτε ἑαυτοῖς φρόνιμοι,

25. *Or* ἡ. ἐν ἑ.

23. δυνατὸς γάρ] See note on iv. 21, δυνατός ἐστιν.

24. παρὰ φύσιν] See note on i. 25, παρά.

καλλιέλαιον] Used by Aristotle (ἀγριέλαιος εἰς καλλιέλαιον).

οἱ κατὰ φύσιν] So τῶν κατὰ φύσιν κλάδων (verse 21).

25. οὐ γὰρ θέλω] See note on i. 13, οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν.

μυστήριον] *A secret;* but, as the context generally implies, a secret already (or capable of being) *told:* see Rev. xvii. 7, ἐγὼ ἐρῶ σοι τὸ μυστήριον τῆς γυναικός. Thus it is applied (1) to the Gospel itself; as in Mark iv. 11, ὑμῖν τὸ μυστήριον δέδοται τῆς βασιλείας τοῦ Θεοῦ. Rom. xvi. 25, μυστηρίου...φανερωθέντος. 1 Cor. ii. 7, 10, λαλοῦμεν Θεοῦ σοφίαν ἐν μυστηρίῳ.....ἡμῖν δὲ ἀπεκάλυψεν ὁ Θεός. Eph. i. 9, γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ. vi. 19, ἐν παρρησίᾳ γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου. Col. i. 26, 27, τὸ μυστήριον τὸ ἀποκεκρυμμένον ...νῦν δὲ ἐφανερώθη...γνωρίσαι τί τὸ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου. ii. 2, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ Θεοῦ. iv. 3, λαλῆσαι τὸ μυστήριον τοῦ Χριστοῦ. 1 Tim. iii. 9, 16, ἔχοντας τὸ μυστήριον τῆς πίστεως...μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον. Rev. x. 7, καὶ ἐτελέσθη τὸ μυστήριον τοῦ Θεοῦ, ὡς εὐηγγέλισεν κ.τ.λ. (2) To the various parts and truths of the Gospel; as in Matt. xiii. 11, ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν. Luke viii. 10. 1 Cor. iv. 1, οἰκονόμους μυστηρίων Θεοῦ. xiii. 2, ἐὰν... εἰδῶ τὰ μυστήρια πάντα. (3) In particular, to (α) the admission of the Gentiles; as in Eph. iii. 3, &c. ἐγνωρίσθη μοι τὸ μυστήριον ...ὡς νῦν ἀπεκαλύφθη...εἶναι τὰ ἔθνη συγκληρονόμα...καὶ φωτίσαι πάντας τίς ἡ οἰκονομία τοῦ μυστηρίου κ.τ.λ. (β) the connection between Christ and His Church; Eph. v. 32, τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χρι-

ὅτι πώρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ· καὶ 26 οὕτως πᾶς Ἰσραὴλ σωθήσεται, καθὼς γέγραπται,

στὸν καὶ εἰς τὴν ἐκκλησίαν· (γ) the change (without death) of the living at the time of the resurrection; 1 Cor. xv. 51, ἰδού, μυστήριον ὑμῖν λέγω· πάντες οὐ κοιμηθησόμεθα κ.τ.λ. (δ) as here, the future conversion of Israel: (ε) the predicted embodiment and revelation of evil; 2 Thess. ii. 7, τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας...καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος κ.τ.λ. (ϛ′) certain symbols in the Apocalypse; as i. 20, τὸ μυστήριον (explained in the words which follow) τῶν ἑπτὰ ἀστέρων. xvii. 5, 7, ὄνομα γεγραμμένον Μυστήριον κ.τ.λ.

ἵνα μὴ ἦτε] *To prevent self-conceit:* ἑαυτοῖς (with or without παρά or ἐν) means *in the judgment of yourselves, in your own conceit.* In xii. 16, we have φρόνιμοι παρ' ἑαυτοῖς. Prov. iii. 7, LXX. μὴ ἴσθι φρόνιμος παρὰ σεαυτῷ. xxviii. 11. Isai. v. 21, οὐαὶ οἱ συνετοὶ ἐν ἑαυτοῖς καὶ ἐνώπιον αὐτῶν ἐπιστήμονες.

πώρωσις] See note on verse 7, ἐπωρώθησαν.

ἀπὸ μέρους] *Partially;* with many exceptions already. See xv. 15, 24. 2 Cor. i. 14. ii. 5.

ἄχρις οὗ τό] Luke xxi. 24, Ἰερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι οὗ πληρωθῶσιν καιροὶ ἐθνῶν.

τὸ πλήρωμα] *The full complement, the total sum, the whole body.* See note on verse 12, τὸ πλήρωμα αὐτῶν.

εἰσέλθῃ] *Has come in;* without expressing *into what.* The notion is that of safety, of admission into a place of shelter and comfort. Sometimes with εἰς τὴν βασιλείαν τοῦ Θεοῦ, εἰς τὴν ζωήν, εἰς τὴν χαρὰν τοῦ Κυρίου, εἰς τὴν κατάπαυσιν, &c. Sometimes, as here, absolutely: for example, Luke xiii. 24, ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας· ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν.

26. καὶ οὕτως] *And thus,* under these circumstances, when this is so, *then shall,* &c.

πᾶς Ἰσραήλ] *The whole Jewish nation.* The context seems to require this sense.

καθὼς γέγραπται] Two passages are here combined: (1) Isai. lix. 20, 21, LXX. καὶ ἥξει ἕνεκεν Σιὼν ὁ ῥυόμενος, καὶ ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ· καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, εἶπε Κύριος· τὸ πνεῦμα τὸ ἐμόν κ.τ.λ. (2) xxvii. 9, διὰ τοῦτο ἀφαιρεθήσεται ἀνομία Ἰακώβ, καὶ τοῦτό ἐστιν ἡ εὐλογία αὐτοῦ, ὅταν ἀφέλωμαι τὴν ἁμαρτίαν αὐτοῦ κ.τ.λ.

Ἥξει ἐκ Σιὼν ὁ ῥυόμενος, ἀποστρέψει
27 ἀσεβείας ἀπὸ Ἰακώβ· καὶ αὕτη αὐτοῖς ἡ
παρ' ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς
28 ἁμαρτίας αὐτῶν. κατὰ μὲν τὸ εὐαγγέλιον
ἐχθροὶ δι' ὑμᾶς, κατὰ δὲ τὴν ἐκλογὴν ἀγαπητοὶ
29 διὰ τοὺς πατέρας. ἀμεταμέλητα γὰρ τὰ χα-

ὁ ῥυόμενος] See note on vii. 24, ῥύσεται.

ἀποστρέψει] *He shall remove ungodlinesses from Jacob.* The same idea is put conversely in Acts iii. 26, ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν.

27. αὕτη] *This which follows.* But the quotation is not continued.

διαθήκη] See note on ix. 4, αἱ διαθῆκαι.

ὅταν ἀφέλωμαι] *When I shall have taken away.* The act of pardon is made preliminary to the διαθήκη, which is the gift of the Spirit. Compare Jer. xxxi. 33, 34, LXX. αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ...διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν κ.τ.λ. Ezek. xxxvi. 25—27.

28. κατά] *As regards: viewed with reference to.* Compare i. 3, 4, 15, κατὰ σάρκα...κατὰ πνεῦμα ἁγιωσύνης...τὸ κατ' ἐμέ. vii. 22, κατὰ τὸν ἔσω ἄνθρωπον.

ἐχθροί] See v. 10, ἐχθροὶ ὄντες κατηλλάγημεν τῷ Θεῷ. Eph. ii. 16, ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ. Col. i. 21, ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς.

δι' ὑμᾶς] *For your sake.* To make room, as it were, for you Gentiles. See note on verse 11, μὴ ἔπταισαν. Compare Acts xiii. 46, ἐπεὶ δὲ ἀπωθεῖσθε αὐτόν... ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη. xxviii. 28.

τὴν ἐκλογήν] *The selection. God's original selection of the seed and race of Abraham.* Explained by διὰ τοὺς πατέρας. See note on verse 16, εἰ δὲ ἡ ἀπαρχή. Compare Deut. iv. 37, LXX. διὰ τὸ ἀγαπῆσαι αὐτὸν τοὺς πατέρας σου καὶ ἐξελέξατο τὸ σπέρμα αὐτῶν μετ' αὐτούς ὑμᾶς. vii. 7, 8. x. 15. Isai. xli. 8, 9, Ἰακὼβ ὃν ἐξελεξάμην, σπέρμα Ἀβραὰμ ὃν ἠγάπησα ...ἐξελεξάμην σε καὶ οὐκ ἐγκατέλιπόν σε.

29. ἀμεταμέλητα] *Incapable of being regretted, revoked,* or *changed.* Used also in 2 Cor. vii. 10, μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον. For the sense, see, for example, Num. xxiii. 19, LXX. οὐχ ὡς ἄνθρωπος ὁ Θεός...λαλήσει, καὶ οὐχὶ ἐμμενεῖ; 1 Sam. xv. 29, οὐκ ἀποστρέψει οὐδὲ μετανοήσει, ὅτι οὐχ ὡς ἄνθρωπός ἐστι τοῦ

ρίσματα καὶ ἡ κλῆσις τοῦ Θεοῦ. ὥσπερ γὰρ 30
ὑμεῖς ποτὲ ἠπειθήσατε τῷ Θεῷ, νῦν δὲ ἠλεή-
θητε τῇ τούτων ἀπειθείᾳ, οὕτως καὶ οὗτοι νῦν 31
ἠπείθησαν, τῷ ὑμετέρῳ ἐλέει ἵνα καὶ αὐτοὶ ἐλεη-
θῶσιν. συνέκλεισεν γὰρ ὁ Θεὸς τοὺς πάντας 32

31. *Or* αὐ. νῦν ἐλ.

μετανοῆσαι αὐτός. Psalm cx. 4, ὤμοσε Κύριος, καὶ οὐ μεταμεληθήσεται. Mal. iii. 6, διότι ἐγὼ Κύριος ὁ Θεὸς ὑμῶν, καὶ οὐκ ἠλλοίωμαι.

χαρίσματα] See note on i. 11, χάρισμα πνευματικόν.

κλῆσις] Jer. xxxi. 6, LXX. ἡμέρα κλήσεως.....ἀνάστητε καὶ ἀνάβητε εἰς Σιὼν πρὸς Κύριον τὸν Θεὸν ἡμῶν. 1 Cor. i. 26. Eph. i. 18. iv. 1, 4. Phil. iii. 14, τῆς ἄνω κλήσεως τοῦ Θεοῦ. 2 Thess. i. 11, ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ Θεὸς ἡμῶν. 2 Tim. i. 9, καὶ καλέσαντος κλήσει ἁγίᾳ. Heb. iii. 1. 2 Pet. i. 10, σπουδάσατε βεβαίαν ὑμῶν τὴν κλῆσιν καὶ ἐκλογὴν ποιεῖσθαι. See notes on i. 6, κλητοὶ Ἰησοῦ. viii. 30, ἐκάλεσεν.

30. ἠπειθήσατε] See note on x. 21, ἀπειθοῦντα καὶ ἀντιλέγοντα.

ἠλεήθητε] 1 Cor. vii. 25, ὡς ἠλεημένος ὑπὸ Κυρίου πιστὸς εἶναι. 2 Cor. iv. 1, καθὼς ἠλεήθημεν, οὐκ ἐγκακοῦμεν. 1 Tim. i. 13, 16. 1 Pet. ii. 10, οἱ οὐκ ἠλεημένοι, νῦν δὲ ἐλεηθέντες.

τῇ τούτων] *By the instrumentality of their disobedience*, opening the way to the admission of the Gentiles; as explained above, verse 11, &c.

31. τῷ ὑμετέρῳ ἐλέει] To be taken with ἵνα κ.τ.λ. *That by the instrumentality of the mercy shown to you* (*rousing them to emulation*, verse 11) *they themselves also might receive mercy.* For τῷ ὑμετέρῳ ἐλέει, *mercy shown* (not *by*, but) *to you*, compare 1 Cor. xv. 31, τὴν ὑμετέραν καύχησιν.

32. συνέκλεισεν γάρ] *The arrangement of God has been this: that the whole world in its two great divisions* (*the Jewish and the Gentile*) *should successively be locked up as it were in a prison of unbelief and disobedience, that so all alike might become in due time objects of mercy;* of which the very definition is, *kindness to the undeserving.* Compare Gal. iii. 22, ἀλλὰ συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν ἵνα ἡ ἐπαγγελία...δοθῇ τοῖς πιστεύουσιν. There *the Scripture* is said to do, by its sentence of condemnation, that which is here ascribed directly to the will and act of God. It

33 εἰς ἀπείθειαν ἵνα τοὺς πάντας ἐλεήσῃ. ὦ βάθος πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ· ὡς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ. 34 τίς γὰρ ἔγνω νοῦν Κυ-

is His purpose to preclude self-righteous boasting, by showing what man is without Him. Compare 1 Cor. i. 21, ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ κόσμος...τὸν Θεόν, εὐδόκησεν ὁ Θεὸς κ.τ.λ. For συγκλείειν see, for example, Exod. xiv. 3, LXX. συγκέκλεικεν αὐτοὺς ἡ ἔρημος. Josh. vi. 1, καὶ Ἰεριχὼ συγκεκλεισμένη καὶ ὠχυρωμένη ἀπὸ προσώπου υἱῶν Ἰσραήλ. Psalm xxxi. 8, οὐ συνέκλεισάς με εἰς χεῖρας ἐχθροῦ. lxxviii. 50, καὶ τὰ κτήνη αὐτῶν εἰς θάνατον συνέκλεισεν.

33. ὦ βάθος] A reflection applicable to the whole of the foregoing doctrine; but suggested primarily by verse 32, which describes not only the gradual and intricate processes by which the purposes of God are accomplished, but also how evil itself is overmastered and made eventually subservient to good.

πλούτου κ. σ. κ. γ.] Exactly as in Col. ii. 3, οἱ θησαυροὶ τῆς σοφίας καὶ γνώσεως. In both passages γνῶσις is the *faculty* of knowing, *intelligence*.

ἀνεξερεύνητα] The verb ἐξερευνᾶν occurs in 1 Pet. i. 10, περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηρεύνησαν προφῆται...ἐρευνῶντες εἰς τίνα ἢ ποῖον καιρόν κ.τ.λ. See also for example Prov. ii. 4, LXX. ἐὰν ζητήσῃς αὐτὴν ὡς ἀργύριον, καὶ ὡς θησαυροὺς ἐξερευνήσῃς αὐτήν. Amos ix. 3, ἐκεῖθεν ἐξερευνήσω καὶ λήψομαι αὐτούς. Zeph. i. 12, ἐξερευνήσω τὴν Ἱερουσαλὴμ μετὰ λύχνου.

κρίματα] *Decisions, determinations.* Psalm xxxvi. 6, LXX. τὰ κρίματά σου ὡσεὶ ἄβυσσος πολλή.

ἀνεξιχνίαστοι] *Incapable of being traced* or *tracked out.* Eph. iii. 8, τὸ ἀνεξιχνίαστον πλοῦτος τοῦ Χριστοῦ. Job ix. 10, LXX. ὁ ποιῶν μεγάλα καὶ ἀνεξιχνίαστα. xi. 7, ἢ ἴχνος Κυρίου εὑρήσεις, ἢ εἰς τὰ ἔσχατα ἀφίκου ἃ ἐποίησεν ὁ παντοκράτωρ; Psalm lxxvii. 19, τὰ ἴχνη σου οὐ γνωσθήσονται.

αἱ ὁδοὶ αὐτοῦ] *His proceedings; methods of acting.* Isai. lv. 8, LXX. οὐ γάρ εἰσιν αἱ βουλαί μου ὥσπερ αἱ βουλαὶ ὑμῶν, οὐδ' ὥσπερ αἱ ὁδοὶ ὑμῶν αἱ ὁδοί μου, λέγει Κύριος. Rev. xv. 3, δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν ἐθνῶν.

34. τίς γάρ] Isai. xl. 13, LXX. τίς ἔγνω νοῦν Κυρίου; καὶ τίς αὐτοῦ σύμβουλος ἐγένετο, ὃς συμβιβᾷ αὐτόν; 1 Cor. ii. 16, τίς γὰρ ἔγνω νοῦν Κυρίου, ὃς συμβιβάσει αὐτόν;

ρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο; 35 ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ; ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν 36 τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.

Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκ- XII. 1
τιρμῶν τοῦ Θεοῦ, παραστῆσαι τὰ σώματα

35. ἢ τίς] *Or who can claim to have been beforehand in giving to Him so that a recompense shall be due to him in return?* Job xxxv. 7, LXX. τί δώσεις αὐτῷ; ἢ τί ἐκ χειρός σου λήψεται;

36. ἐξ...διά...εἰς] *God is the Origin, the Agent, and the Object of all things.* Compare 1 Cor. viii. 6, ἀλλ' ἡμῖν εἷς Θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, καὶ εἷς κύριος Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ. Compare Col. i. 16, 17.

ἡ δόξα] The article expresses *universality: all glory.* For δόξα, see note on i. 23, δόξαν.

εἰς τοὺς αἰῶνας] See note on i. 25, εἰς τοὺς αἰῶνας.

XII. 1—XV. 13. Practical inferences from the statement of Christian redemption. First, the principle—self-dedication to God. Then details—humility, fidelity and diligence, patience, cheerfulness, charity, obedience to authority, consideration of the difficulties and scruples of others, &c.

1. διά] *By means of;* as the *instrument* of exhortation. For this use of διά (for which πρός would be the classical equivalent) see xv. 30, παρακαλῶ δὲ ὑμᾶς διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος, συναγωνίσασθαί μοι κ.τ.λ. 1 Cor. i. 10, παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε κ.τ.λ. 2 Cor. x. 1, παρακαλῶ ὑμᾶς διὰ τῆς πραΰτητος καὶ ἐπιεικείας τοῦ Χριστοῦ. For διά generally, see note on ii. 27, διὰ γράμματος.

οἰκτιρμῶν] 2 Sam. xxiv. 14, LXX. ὅτι πολλοὶ οἱ οἰκτιρμοὶ αὐτοῦ σφόδρα. Neh. ix. 19, 31, ἐν οἰκτιρμοῖς σου τοῖς μεγάλοις...ἐν οἰκτιρμοῖς σου τοῖς πολλοῖς. Dan. ix. 9, τῷ Κυρίῳ Θεῷ ἡμῶν οἱ οἰκτιρμοὶ καὶ οἱ ἱλασμοί. 2 Cor. i. 3, ὁ πατὴρ τῶν οἰκτιρμῶν καὶ Θεὸς πάσης παρακλήσεως. Phil. ii. 1. Col. iii. 12. Heb. x. 28.

παραστῆσαι] See note on vi. 13, παριστάνετε...παραστήσατε.

σώματα] The offering of *the living body* implies that of *the soul* also. Indeed we may say that the soul is the offerer of the sacrifice: the soul brings the body to the altar, for the one

ὑμῶν θυσίαν ζῶσαν ἁγίαν εὐάρεστον τῷ Θεῷ, 2 τὴν λογικὴν λατρείαν ὑμῶν. καὶ μὴ συνσχημα-

2. *Or* συνσχηματίζεσθαι.

High Priest to offer it acceptably to God. The choice of the word (σῶμα) reminds us of the importance attached in the Gospel to the body; and precludes the notion of a merely imaginative or sentimental religion, as distinguished from one of self-denying and vigorous obedience. It is (as we might expect) in the Epistles to the Corinthians that this point is most strongly insisted upon: for instance, 1 Cor. vi. 15, 19, 20, τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστίν...τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματός ἐστιν...δοξάσατε δὴ τὸν Θεὸν ἐν τῷ σώματι ὑμῶν. vii. 34, ἵνα ᾖ ἁγία καὶ τῷ σώματι καὶ τῷ πνεύματι. 2 Cor. v. 10, ἵνα κομίσηται ἕκαστος τὰ διὰ τοῦ σώματος πρὸς ἃ ἔπραξεν, εἴτε ἀγαθὸν εἴτε φαῦλον.

θυσίαν] Not (here) a sacrifice of *expiation*, in which sense the term is applicable only to Christ himself (Eph. v. 2. Heb. ix. 26. x. 12); but the thank-offering of a dedicated life. Sometimes the θυσία is a special *act*, as of *almsgiving* (Phil. iv. 18. Heb. xiii. 16), or *thanksgiving* (Heb. xiii. 15). Sometimes a *life*; as here, and in 1 Pet. ii. 5, καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε οἶκος πνευματικός, εἰς ἱεράτευμα ἅγιον, ἀνενέγκαι πνευματικὰς θυσίας εὐπροσδέκτους Θεῷ διὰ Ἰησοῦ Χριστοῦ.

ζῶσαν] In contrast with the dead victims offered under the Law.

εὐάρεστον] xiv. 18, εὐάρεστος τῷ Θεῷ. Wisdom iv. 10, εὐάρεστος Θεῷ γενόμενος ἠγαπήθη. ix. 10, καὶ γνῶ τί εὐάρεστόν ἐστι παρὰ σοί. 2 Cor. v. 9, εὐάρεστοι αὐτῷ. Eph. v. 10, εὐάρεστον τῷ Κυρίῳ. Phil. iv. 18, θυσίαν δεκτὴν εὐάρεστον τῷ Θεῷ. Col. iii. 20, εὐάρεστον ἐν Κυρίῳ. Tit. ii. 9, ἐν πᾶσιν εὐαρέστους. Heb. xii. 28, λατρεύωμεν εὐαρέστως τῷ Θεῷ. xiii. 21, τὸ εὐάρεστον ἐνώπιον αὐτοῦ. The verb εὐαρεστεῖν occurs in Heb. xi. 5, 6, μεμαρτύρηται εὐηρεστηκέναι τῷ Θεῷ· χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστῆσαι. xiii. 16, τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ Θεός.

τὴν λογικήν] The accusative stands in apposition with the sentence, not with τὰ σώματα. *Which self-dedication is your reasonable service.* Compare 1 Tim. ii. 6, τὸ μαρτύριον καιροῖς ἰδίοις. See also note on viii. 3, τὸ γὰρ ἀδύνατον.

λογικήν] There are two senses of λογικός, corresponding to the two senses of its opposite ἄλογος. As ἄλογος is (1) *irrational, un-*

τίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε

2. *Or* μεταμορφοῦσθαι.

reasoning, without reason (Wisdom xi. 16, ἄλογα ἑρπετά...πλῆθος ἀλόγων ζώων. 2 Pet. ii. 12. Jude 10); and (2) *unreasonable, against reason* (Acts xxv. 27, ἄλογον γάρ μοι δοκεῖ κ.τ.λ.): so λογικός is (1) *rational, mental,* almost *spiritual* (1 Pet. ii. 2, τὸ λογικὸν ἄδολον γάλα· *nutriment, not carnal and material, but of the understanding, the reason, the soul*); and (2) *reasonable, according to, consistent with, reason;* like κατὰ λόγον in Acts xviii. 14. The latter seems the more appropriate here. *Which presentation of the body as a living sacrifice is your reasonable service.*

λατρείαν] See notes on i. 9, ᾧ λατρεύω. ix. 4, ἡ λατρεία. *Your sacrificial worship is not the offering of irrational animals slain on a principle of ceremonial substitution or representation, but the offering of a whole life, spirit and soul and body, dedicated and devoted to God.*

2. μὴ συνσχηματίζεσθε] *Fashion not yourselves in accordance with. Wear not the same* σχῆμα (*shape* or *figure*) *with.* Thus 1 Pet. i. 14, μὴ συνσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις. Compare 1 Cor. vii. 31, τὸ σχῆμα τοῦ κόσμου τούτου.

τῷ αἰῶνι τούτῳ] There are two words for *world,* αἰών and κόσμος. The former regards *time,* the latter *space.* Once they are combined: Eph. ii. 2, κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, *in accordance with the time-state of this matter-world.* The idea of *period* or *æra* is perhaps never entirely lost in the use of αἰών, although in such a passage as Heb. i. 2 (δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας) it almost disappears. The various but equivalent expressions, ὁ νῦν αἰών (1 Tim. vi. 17. 2 Tim. iv. 10. Tit. ii. 12), ὁ αἰὼν οὗτος (Matt. xii. 32. Luke xvi. 8. xx. 34. 1 Cor. i. 20. ii. 6, 8. iii. 18. 2 Cor. iv. 4. Eph. i. 21), ὁ ἐνεστὼς αἰών (Gal. i. 4), denote *the present age, period,* or *state of things,* in contrast with that which is to be introduced by the second Advent; the latter being ὁ αἰὼν ὁ μέλλων (Matt. xii. 32. Eph. i. 21. Heb. vi. 5), ὁ αἰὼν ὁ ἐρχόμενος (Mark x. 30. Luke xviii. 30), ὁ αἰὼν ἐκεῖνος (Luke xx. 35). The direction therefore is, *Be not like the men of this world, whose all is the present. Wear not the garb of time, live for eternity.*

μεταμορφοῦσθε] *Be changed in form, transformed.* The word is used of the Transfiguration; καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν (Matt. xvii. 2 and Mark ix. 2).

τῇ ἀνακαινώσει τοῦ νοός, εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθὸν καὶ εὐάρεσ-
3 τον καὶ τέλειον. λέγω γὰρ διὰ τῆς χάριτος

See 2 Cor. iii. 18, *τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν· are undergoing a gradual transformation*, &c. Elsewhere *μετασχηματίζεσθαι* is used: 1 Cor. iv. 6. 2 Cor. xi. 13, 14, 15. Phil. iii. 21, *ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ*. For the distinction between *μορφή* and *σχῆμα*, see Phil. ii. 6, 7, *ἐν μορφῇ Θεοῦ ὑπάρχων...μορφὴν δούλου λαβών ...σχήματι εὑρεθεὶς ὡς ἄνθρωπος*· where *μορφή* is coupled both with *Θεοῦ* and *δούλου*, *σχῆμα* (*shape* or *figure*) only with *ἀνθρώπου*.

ἀνακαινώσει] Tit. iii. 5, *ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου*.

τοῦ νοός] Eph. iv. 23, *ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν, καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον* κ.τ.λ. The understanding, no less than the heart, requires God's teaching. Luke xxiv. 45, *τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς*. 1 Cor. ii. 14, *ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ Θεοῦ· μωρία γὰρ αὐτῷ ἐστίν, καὶ οὐ δύναται γνῶναι, ὅτι πνευματικῶς ἀνακρίνεται. τίς γὰρ ἔγνω νοῦν Κυρίου; ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν.*

δοκιμάζειν] See notes on i. 28, *ἐδοκίμασαν*. ii. 18, *δοκιμάζεις τὰ διαφέροντα. To the end that you may discriminate—habitually, progressively, approvingly—what is*, &c.

τὸ θέλημα τοῦ Θεοῦ] Matt. vi. 10, *γενηθήτω τὸ θέλημά σου*. vii. 21, *ὁ λέγων μοι, Κύριε, Κύριε...ὁ ποιῶν τὸ θέλημα τοῦ πατρός μου*. xii. 50. John vii. 17, *ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν* κ.τ.λ. Acts xxii. 14, *προεχειρίσατό σε γνῶναι τὸ θέλημα αὐτοῦ*. Eph. v. 17, *συνίετε τί τὸ θέλημα τοῦ κυρίου*. Eph. vi. 6, *ποιοῦντες τὸ θέλημα τοῦ Θεοῦ ἐκ ψυχῆς*. 1 Thess. iv. 3, *τοῦτο γάρ ἐστιν θέλημα τοῦ Θεοῦ, ὁ ἁγιασμὸς ὑμῶν*. See note on i. 10, *ἐν τῷ θελήματι*.

καὶ τέλειον] Matt. v. 48, *ἔσεσθε οὖν ὑμεῖς τέλειοι ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος τέλειός ἐστιν*.

3. *λέγω γάρ*] *I will illustrate my meaning. I will apply in detail the general precept. For*, &c.

διὰ τῆς χάριτος] *By means of the Divine favour granted me*, especially in my appointment to be an Apostle of Christ. *In virtue (by the authority) of my Apostolical office.* Thus i. 5, *δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως* κ.τ.λ. xv. 15,

τῆς δοθείσης μοι παντὶ τῷ ὄντι ἐν ὑμῖν μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἑκάστῳ ὡς ὁ Θεὸς ἐμέρισεν μέτρον πίστεως. καθάπερ γὰρ ἐν ἑνὶ σώματι 4 πολλὰ μέλη ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν

διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ Θεοῦ εἰς τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ κ.τ.λ. 1 Cor. iii. 10. Gal. i. 15. ii. 9, καὶ γνόντες τὴν χάριν τὴν δοθεῖσάν μοι. Eph. iii. 2, 7, 8, οὗ ἐγενήθην διάκονος κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ Θεοῦ τῆς δοθείσης μοι...ἐδόθη ἡ χάρις αὕτη τοῖς ἔθνεσιν εὐαγγελίσασθαι κ.τ.λ. For διά, see note on ii. 27, διὰ γράμματος.

μὴ ὑπερφρονεῖν] Literally, *not to be highminded beyond what he ought to be minded, but to be minded unto the being soberminded.* See note on viii. 5, φρονοῦσιν.

ὑπερφρονεῖν] 1 Cor. iv. 6, ἵνα ἐν ὑμῖν μάθητε τὸ μὴ ὑπὲρ ἃ γέγραπται, ἵνα μὴ εἷς ὑπὲρ τοῦ ἑνὸς φυσιοῦσθε κατὰ τοῦ ἑτέρου. 2 Cor. xii. 6, μή τις εἰς ἐμὲ λογίσηται ὑπὲρ ὃ βλέπει με κ.τ.λ.

σωφρονεῖν] *To be of sound mind:* whether (1) *literally*, as in Mark v. 15, θεωροῦσιν τὸν δαιμονιζόμενον καθήμενον ἱματισμένον καὶ σωφρονοῦντα. Luke viii. 35. 2 Cor. v. 13, εἴτε γὰρ ἐξέστημεν, Θεῷ· εἴτε σωφρονοῦμεν κ.τ.λ. or (2) *morally*, as in Tit. ii. 6. 1 Pet. iv. 7, σωφρονήσατε οὖν καὶ νήψατε εἰς προσευχάς.

ἑκάστῳ ὡς] A transposition like that in 1 Cor. iii. 5, καὶ ἑκάστῳ ὡς ὁ κύριος ἔδωκεν. vii. 17, εἰ μὴ ἑκάστῳ ὡς ἐμέρισεν ὁ κύριος, ἕκαστον ὡς κέκληκεν ὁ Θεός, οὕτως περιπατείτω.

ὡς ὁ Θεός] *Let each one measure himself by his faith: but let him remember that that faith itself is of God's apportioning.*

ἐμέρισεν μέτρον] Eph. iv. 7, ἑνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. For the combination of μερίζειν and μέτρον, compare 2 Cor. x. 13, κατὰ τὸ μέτρον τοῦ κανόνος οὗ ἐμέρισεν ἡμῖν ὁ Θεὸς μέτρου.

4. καθάπερ γάρ] *There is such a variety in God's distribution of gifts; for,* &c.

ἐν ἑνὶ σώματι πολλὰ μέλη] The (earlier) first Epistle to the Corinthians contains the fuller working out of this now familiar illustration. See 1 Cor. xii. 12, καθάπερ γὰρ τὸ σῶμα ἕν ἐστιν καὶ μέλη πολλὰ ἔχει, πάντα δὲ τὰ μέλη τοῦ σώματος πολλὰ ὄντα ἕν ἐστιν σῶμα, οὕτως καὶ ὁ Χριστός. Eph. iv. 16. &c.

5 αὐτὴν ἔχει πρᾶξιν, οὕτως οἱ πολλοὶ ἓν σῶμά ἐσμεν ἐν Χριστῷ, τὸ δὲ καθ' εἷς ἀλλήλων μέλη. 6 ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα, εἴτε προφητείαν, κατὰ τὴν

5. οἱ πολλοί] *Collectively, we form one body: individually, we are related to each other as the members of one body.* See 1 Cor. xii. 27, ὑμεῖς δέ ἐστε σῶμα Χριστοῦ, καὶ μέλη ἐκ μέρους.

ἐν Χριστῷ] Gal. iii. 28, πάντες γὰρ ὑμεῖς εἷς ἐστὲ ἐν Χριστῷ Ἰησοῦ.

τὸ δὲ καθ' εἷς] That is, εἷς δὲ ἕκαστος. Mark xiv. 19, ἤρξαντο λυπεῖσθαι καὶ λέγειν αὐτῷ εἷς κατὰ εἷς, Μήτι ἐγώ; John viii. 9, ἐξήρχοντο εἷς καθ' εἷς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων. Rev. xxi. 21, ἀνὰ εἷς ἕκαστος τῶν πυλώνων ἦν ἐξ ἑνὸς μαργαρίτου.

6. χαρίσματα] See note on i. 11, χάρισμα πνευματικόν.

δοθεῖσαν] The tense (*was given*) either means, *when we became Christians;* or more probably refers to the one great outpouring of the Spirit on the day of Pentecost, which had in it *potentially* the *individual apportionment,* as well as the *universal gift,* for all time. See Eph. iv. 7, &c. ἑνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ κ.τ.λ. Compare Matt. xxv. 14, &c. ὥσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν τοὺς ἰδίους δούλους καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ, καὶ ᾧ μὲν ἔδωκεν πέντε τάλαντα κ.τ.λ.

διάφορα] Heb. ix. 10.

προφητείαν] One of the spiritual gifts of the early Church: of which we learn from the first Epistle to the Corinthians (1) that it was the most desirable of all those gifts, because, unlike the gift of tongues, it conveyed οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίαν, xiv. 1—5; (2) that it was εἰς σημεῖον οὐ τοῖς ἀπίστοις (like αἱ γλῶσσαι) ἀλλὰ τοῖς πιστεύουσιν, verse 22; (3) that it was the means of disclosing to a hearer τὰ κρυπτὰ τῆς καρδίας αὐτοῦ, and thus of bringing him to worship God, verses 24, 25; (4) that it was exercised under direct and special revelation (ἐὰν δὲ ἄλλῳ ἀποκαλυφθῇ κ.τ.λ.), verse 30; but (5) that it was capable of control by the possessor for the avoidance of confusion and disorder, verses 31, 32. It was a gift therefore (according to the proper meaning of the term προφήτης) not of *prediction,* but of *inspired preaching;* of *forthtelling,* not of *foretelling; prædicandi,* not *prædicendi.* Compare Acts xiii. 1, ἦσαν δὲ ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι.

ἀναλογίαν τῆς πίστεως· εἴτε διακονίαν, ἐν τῇ 7

xv. 32, Ἰούδας τε καὶ Σίλας, καὶ αὐτοὶ προφῆται ὄντες, διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς ἀδελφούς. xix. 6, καὶ ἐπιθέντος αὐτοῖς τοῦ Παύλου χεῖρας ἦλθεν τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ἐλάλουν τε γλώσσαις καὶ ἐπροφήτευον. 1 Cor. xi. 4, πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων. 1 Cor. xii. 28, καὶ οὓς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους κ.τ.λ. Eph. iv. 11, καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους. 1 Thess. v. 20, προφητείας μὴ ἐξουθενεῖτε.

κ. τ. ἀναλογίαν τῆς π.] That is, προφητεύωμεν. *On the principle that πνεύματα προφητῶν προφήταις ὑποτάσσεται* (1 Cor. xiv. 32), *let us exercise the gift of prophecy with due regard to the proportion of the faith; let our instructions be so shaped, timed, and ordered, as that each part and side of the truth have its turn in our hands; let us rightly divide the word of truth; let us have no favourite doctrines, to the neglect of others, but let the whole counsel of God, not a few fragments of it, be our study and our subject.* It is from the disregard of this rule that all error and all heresy has sprung. Compare Acts xx. 26, 27, καθαρός εἰμι ἀπὸ τοῦ αἵματος πάντων· οὐ γὰρ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι πᾶσαν τὴν βουλὴν τοῦ Θεοῦ ὑμῖν. The rule itself is exactly expressed in 2 Tim. ii. 15, σπούδασον σεαυτὸν δόκιμον παραστῆσαι τῷ Θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας. Neither ἀναλογία (*conformity to a λόγος or reckoning*), nor the phrase ἀνὰ λόγον, occurs elsewhere in the New Testament. But ἀναλόγως occurs in Wisdom xiii. 5, ἐκ γὰρ μεγέθους καὶ καλλονῆς κτισμάτων ἀναλόγως ὁ γενεσιουργὸς αὐτῶν θεωρεῖται. For ἡ πίστις, *the faith* or *Gospel*, see note on iii. 30, ἐκ πίστεως...διὰ τῆς πίστεως. To understand κατὰ τὴν ἀναλογίαν τῆς πίστεως as equivalent to ἑκάστῳ ὡς ὁ Θεὸς ἐμέρισεν μέτρον πίστεως (verse 3), seems scarcely suitable to the subject of προφητεία, and gives no proper sense to the peculiar word ἀναλογία.

7. διακονίαν] Especially applied *to ministration to the poor;* as in Acts vi. 1, ἐν τῇ διακονίᾳ τῇ καθημερινῇ. xii. 25, πληρώσαντες τὴν διακονίαν. Rom. xv. 31, ἡ διακονία μου ἡ εἰς Ἰερουσαλήμ. 2 Cor. viii. 4, τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους. ix. 1, 12, 13, &c. Here perhaps with especial reference to the *office* so denominated: see Acts vi. 3—6. Phil. i. 1, σὺν ἐπισκόποις καὶ διακόνοις. 1 Tim. iii. 8, 10, 13, διακόνους ὡσαύτως σεμνούς...εἶτα διακονείτωσαν

διακονίᾳ· εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ· 8 εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει· ὁ μεταδιδούς, ἐν ἁπλότητι· ὁ προϊστάμενος, ἐν σπουδῇ· ὁ ἐλεῶν, ἐν ἱλαρότητι.

ἀνέγκλητοι ὄντες...οἱ γὰρ καλῶς διακονήσαντες κ.τ.λ.

ἐν τῇ δ.] Understand ὦμεν. *Let us exist in (be absorbed and engrossed by) our ministry.* Thus Luke ii. 49, οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με; 1 Tim. iv. 15, ἐν τούτοις ἴσθι.

ὁ διδάσκων] 1 Cor. xii. 28, τρίτον διδασκάλους. Eph. iv. 11, ποιμένας καὶ διδασκάλους. 1 Tim. v. 17, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ.

ἐν τῇ δ.] Understand ἔστω.

8. παρακαλῶν...παρακλήσει] The two (supposed) senses of παρακαλεῖν, *exhortation* and *consolation*, meet in the one word *encouragement*. It expresses that *cheering on to Christian action and suffering*, which is a special gift and power. See Acts iv. 36, ὁ ἐπικληθεὶς Βαρνάβας...ὅ ἐστιν μεθερμηνευόμενον υἱὸς παρακλήσεως. xv. 32. 2 Cor. i. 3, 4, ὁ πατὴρ τῶν οἰκτιρμῶν καὶ Θεὸς πάσης παρακλήσεως, ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει διὰ τῆς παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ Θεοῦ. 1 Tim. iv. 13, πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ. The two functions of διδασκαλία and παράκλησις may be said to make up the whole office of the ordinary Christian preacher.

μεταδιδούς] Luke iii. 11, μεταδότω τῷ μὴ ἔχοντι. Eph. iv. 28, ἵνα ἔχῃ μεταδιδόναι τῷ χρείαν ἔχοντι.

ἐν ἁπλότητι] Understand μεταδιδότω. The word ἁπλότης, from *singleness* or *sincerity* (as in 2 Cor. xi. 3. Eph. vi. 5. Col. iii. 22), becomes, in reference to almsgiving, *singleness of view to the object*, as distinguished from all selfish regards or double motives; and so is nearly equivalent to *liberality*. See 2 Cor. viii. 2, ἡ κατὰ βάθους πτωχεία αὐτῶν ἐπερίσσευσεν εἰς τὸ πλοῦτος τῆς ἁπλότητος αὐτῶν. ix. 11, 13, πλουτιζόμενοι εἰς πᾶσαν ἁπλότητα...καὶ ἁπλότητι τῆς κοινωνίας κ.τ.λ.

ὁ προϊστάμενος] *He who has any office of rule or authority over others.* The word is applied (1) to presbyters, 1 Thess. v. 12, καὶ προϊσταμένους ὑμῶν ἐν κυρίῳ. 1 Tim. v. 17, οἱ καλῶς προεστῶτες πρεσβύτεροι. (2) To masters of families, 1 Tim. iii. 4, 5, 12, τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων.

ἐν σπουδῇ] 2 Pet. i. 5, σπουδὴν πᾶσαν παρεισενέγκαντες. Jude 3, πᾶσαν σπουδὴν ποιούμενος.

ἱλαρότητι] 2 Cor. ix. 7, ἱλαρὸν γὰρ δότην ἀγαπᾷ ὁ Θεός. For

Ἡ ἀγάπη ἀνυπόκριτος. ἀποστυγοῦντες τὸ 9 πονηρόν, κολλώμενοι τῷ ἀγαθῷ. τῇ φιλαδελ- 10 φίᾳ εἰς ἀλλήλους φιλόστοργοι, τῇ τιμῇ ἀλλήλους προηγούμενοι, τῇ σπουδῇ μὴ ὀκνηροί, τῷ 11

the word, see Prov. xviii. LXX. ἔλαβε δὲ παρὰ Κυρίου ἱλαρότητα.

9—19. ἡ ἀγάπη κ.τ.λ.] The broken constructions which follow resemble Heb. xiii. 4, 5, τίμιος ὁ γάμος...ἀφιλάργυρος ὁ τρόπος, ἀρκούμενοι τοῖς παροῦσιν.

9. ἀνυπόκριτος] Wisdom v. 19, κρίσιν ἀνυπόκριτον. xviii. 16, τὴν ἀνυπόκριτον ἐπιταγήν σου φέρων. 2 Cor. vi. 6, ἐν ἀγάπῃ ἀνυποκρίτῳ. 1 Tim. i. 5, πίστεως ἀνυποκρίτου. 2 Tim. i. 5. James iii. 17, σοφία...ἀδιάκριτος ἀνυπόκριτος. 1 Pet. i. 22, φιλαδελφίαν ἀνυπόκριτον.

ἀποστυγοῦντες κ.τ.λ.] 1 Thess. v. 21, 22, τὸ καλὸν κατέχετε· ἀπὸ παντὸς εἴδους πονηροῦ ἀπέχεσθε.

κολλώμενοι] Jer. xiii. 11, LXX. καθάπερ κολλᾶται τὸ περίζωμα περὶ τὴν ὀσφὺν τοῦ ἀνθρώπου, οὕτως ἐκόλλησα πρὸς ἐμαυτὸν τὸν οἶκον τοῦ Ἰσραήλ. Matt. xix. 5, καὶ κολληθήσεται τῇ γυναικὶ αὐτοῦ. Luke x. 11, τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν... ἀπομασσόμεθα ὑμῖν. Acts viii. 29, κολλήθητι τῷ ἅρματι τούτῳ. 1 Cor. vi. 16, 17.

10. τῇ φ...τῇ τ.] *In point of, in the matter of,* &c. By degrees the datives change their character, as in τῷ κυρίῳ, τῇ προσευχῇ, &c. but are continued for the sake of rhythm and uniformity. Compare in this respect 2 Cor. vi. 4—10, where the three sets of clauses, with ἐν, διά, and ὡς, keep the form of continuity amidst great varieties of sense. The articles (τῇ... τῇ...τῇ) express either (1) *that love, that honour,* &c., *which of course* (*as Christians*) *you do feel or do exercise;* or (2) *all manner of;* giving universality to each particular.

φιλόστοργοι] The idea of στέργειν, στοργή, is that of *natural* affection, the love of near relations. Christians are spoken of as acquiring (so to say) new *family* ties: their ἀγάπη is a στοργή. The word is used only here in Scripture. But see 2 Macc. vi. 20, διὰ τὴν πρὸς τὸ ζῆν φιλοστοργίαν. ix. 20, ὑμῶν τὴν τιμὴν καὶ τὴν εὔνοιαν ἐμνημόνευον φιλοστόργως.

προηγούμενοι] *Regarding by preference. Esteeming each other as superior to yourselves.* Explained by Phil. ii. 3, τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν. See 1 Thess. v. 13, καὶ ἡγεῖσθαι αὐτοὺς ὑπερεκπερισσῶς (*to esteem them very highly*) ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν.

11. τῇ σπουδῇ] *In point of earnestness.*

12 πνεύματι ζέοντες, τῷ κυρίῳ δουλεύοντες, τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ 13 προσευχῇ προσκαρτεροῦντες, ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες.

ὀκνηροί] Matt. xxv. 26, πονηρὲ δοῦλε καὶ ὀκνηρέ.

τῷ πνεύματι] *In point of the spirit; that part of you which is spirit:* as distinguished alike from σάρξ and ψυχή. See note on viii. 4, κατὰ σάρκα...κατὰ πνεῦμα.

τῷ πνεύματι ζέοντες] Acts xviii. 25, καὶ ζέων τῷ πνεύματι ἐλάλει καὶ ἐδίδασκεν κ.τ.λ.

12. τῇ ἐλπίδι] *In the matter of the (great) hope.* The usage of Scripture seems to be against rendering it *rejoicing on the ground of.*

τῇ θλίψει] *In the matter of affliction, patient:* ὑπομένειν used absolutely, as often; for example, 2 Tim. ii. 12, εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν, James v. 11, μακαρίζομεν τοὺς ὑπομείναντας.

προσκαρτεροῦντες] From καρτερεῖν, *to be staunch* or *stedfast* (Job ii. 9, LXX. μέχρι τίνος καρτερήσεις; Isai. xlii. 14. Ecclus. ii. 2, εὔθυνον τὴν καρδίαν σου καὶ καρτέρησον. xii. 15. 2 Macc. vii. 17, Heb. xi. 27, τὸν γὰρ ἀόρατον ὡς ὁρῶν ἐκαρτέρησεν), the compound προσκαρτερεῖν is *to be staunch* or *stedfast at* or *on*; *to adhere stedfastly to, attend constantly upon, persevere in, &c.*, with a *dative* of the *thing* or *person*, or with εἰς or ἐν, or *absolutely*. Thus Num. xiii. 20, LXX. καὶ προσκαρτερήσαντες (*after giving diligent attention* to the topics of enquiry) λήψεσθε ἀπὸ τῶν καρπῶν τῆς γῆς. Mark iii. 9, εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον προσκαρτερῇ αὐτῷ (*wait constantly upon Him*) διὰ τὸν ὄχλον. Acts i. 14, προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ. ii. 42, 46, προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων (*attending constantly upon the teaching of the Apostles*)... προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ (*continuing stedfastly with one accord in the temple*). vi. 4, ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσομεν. viii. 13, καὶ βαπτισθεὶς ἦν προσκαρτερῶν τῷ Φιλίππῳ (*attending constantly upon Philip* as his teacher). x. 7, στρατιώτην εὐσεβῆ τῶν προσκαρτερούντων αὐτῷ (*of those who constantly attend him*). Rom. xiii. 6, εἰς αὐτὸ τοῦτο προσκαρτεροῦντες. Col. iv. 2, τῇ προσευχῇ προσκαρτερεῖτε γρηγοροῦντες ἐν αὐτῇ. And so here.

13. ταῖς χρείαις] The plural as in Acts xx. 34, ὅτι ταῖς χρείαις μου...ὑπηρέτησαν αἱ χεῖρες αὗται. Tit. iii. 14, εἰς τὰς ἀναγκαίας χρείας.

τῶν ἁγίων] See note on i. 7, κλητοῖς ἁγίοις.

εὐλογεῖτε τοὺς διώκοντας, εὐλογεῖτε καὶ μὴ 14
καταρᾶσθε. χαίρειν μετὰ χαιρόντων, κλαίειν 15
μετὰ κλαιόντων. τὸ αὐτὸ εἰς ἀλλήλους φρο- 16
νοῦντες. μὴ τὰ ὑψηλὰ φρονοῦντες, ἀλλὰ τοῖς
ταπεινοῖς συναπαγόμενοι. μὴ γίνεσθε φρόνιμοι

κοινωνοῦντες] With the dative, κοινωνεῖν is (1) *to partake in, to have fellowship with;* as xv. 27, τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη. Wisdom vi. 25, ὅτι οὗτος οὐ κοινωνεῖ σοφίᾳ. Ecclus. xiii. 1, 2, 17, ὁ κοινωνῶν ὑπερηφάνῳ ὁμοιωθήσεται αὐτῷ... τί κοινωνήσει λύκος ἀμνῷ; 1 Tim. v. 22, μηδὲ κοινώνει ἁμαρτίαις ἀλλοτρίαις. 1 Pet. iv. 13, κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν. 2 John 11, κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς. In Heb. ii. 14, the dative is replaced by the genitive in the same sense: τὰ παιδία κεκοινώνηκεν αἵματος καὶ σαρκός. See also Prov. i. 11, LXX. κοινώνησον αἵματος. 2 Macc. xiv. 25. Also with πρός (2 Chron. xx. 35. Eccles. ix. 4). Sometimes (2) *to impart to;* as here. Also Gal. vi. 6, κοινωνείτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς. Phil. iv. 15, οὐδεμία μοι ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως καὶ λήμψεως κ.τ.λ.

φιλοξενίαν] Heb. xiii. 2, τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε.

διώκοντες] See note on ix. 30, διώκοντα...κατέλαβεν.

14. εὐλογεῖτε ... καταρᾶσθε] Matt. v. 44, προσεύχεσθαι ὑπὲρ τῶν διωκόντων ὑμᾶς. Luke vi. 28, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς. 1 Pet. iii. 9, τοὐναντίον δὲ εὐλογοῦντες.

καταρᾶσθε] James iii. 9, καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους.

15. χαίρειν] An infinitive for an imperative. See Phil. iii. 16, τῷ αὐτῷ στοιχεῖν.

16. τὸ αὐτὸ εἰς] xv. 5, δῴη ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις κ.τ.λ. 2 Cor. xiii. 11. Phil. ii. 2, ἵνα τὸ αὐτὸ φρονῆτε...τὸ ἓν φρονοῦντες. iv. 2.

τὰ ὑψηλὰ φρ.] See note on xi. 20, ὑψηλοφρόνει.

συναπαγόμενοι] From the literal meaning of συναπάγεσθαί τινι, *to be carried away along with another,* as by obeying the motion of the crowd, &c., comes the sense of *letting oneself be thus carried away with; falling in with the motion and impulse of; accommodating oneself* or *condescending to.* Gal. ii. 13, ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει. 2 Pet. iii. 17, τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες. Here τοῖς ταπεινοῖς probably denotes *things,* not *per-*

17 παρ' ἑαυτοῖς. μηδενὶ κακὸν ἀντὶ κακοῦ ἀπο-
διδόντες. προνοούμενοι καλὰ ἐνώπιον πάν-
18 των ἀνθρώπων. εἰ δυνατόν, τὸ ἐξ ὑμῶν, μετὰ
19 πάντων ἀνθρώπων εἰρηνεύοντες. μὴ ἑαυτοὺς ἐκ-

17. *Or* ἐν. τῶν ἀνθρ.

sons; as ὑποκρίσει and πλάνῃ in the two passages quoted, and τὰ ὑψηλά in this verse.

φρόνιμοι παρ' ἑαυτοῖς] Prov. iii. 7, LXX. See note on xi. 25, ἵνα μὴ ἦτε.

17. προνοούμενοι καλά] More fully expressed in 2 Cor. viii. 21, προνοοῦμεν γὰρ [*or* προνοούμενοι] καλὰ οὐ μόνον ἐνώπιον Κυρίου ἀλλὰ καὶ ἐνώπιον ἀνθρώπων (as a reason for desiring to have others associated with him in the charge of a pecuniary collection). *Not satisfied with abstinence from evil, with maintaining a clear conscience in the sight of God, but anxious also to avoid the very appearance or suspicion of evil, lest we should disparage the Christian character in the eyes of others.* Prov. iii. 4, LXX. καὶ προνοοῦ καλὰ ἐνώπιον Κυρίου καὶ ἀνθρώπων.

18. εἰ δυνατόν] *If it be possible—on your part at any rate—live peaceably with all mankind. You may not be able to secure peace on the other side: at all events see that there be peace on yours.*

τὸ ἐξ ὑμῶν] Compare i. 15, τὸ κατ' ἐμέ. ix. 5, τὸ κατὰ σάρκα. xv. 17, τὰ πρὸς τὸν Θεόν.

εἰρηνεύοντες] 1 Kings xxii. 45, LXX. καὶ εἰρήνευσεν Ἰωσαφὰτ μετὰ βασιλέως Ἰσραήλ. 2 Chron. xiv. 5. xx. 30. Job iii. 26, οὔτε εἰρήνευσα οὔτε ἡσύχασα οὔτε ἀνεπαυσάμην. v. 23, 24, καὶ τὰ θηρία τοῦ ἀγροῦ εἰρηνεύσει σοι κ.τ.λ. xv. 21. xvi. 12. Mark ix. 50. 2 Cor. xiii. 11. 1 Thess. v. 13.

19. ἐκδικοῦντες] The verb ἐκδικεῖν has the two senses of (1) *avenging;* as here, and Judges vi. 31, LXX. εἰ ἔστι θεός, αὐτὸς ἐκδικήσει αὐτόν κ.τ.λ. (sometimes with ἐξ or ἀπό, as 1 Sam. xxiv. 13, καὶ ἐκδικήσαι με Κύριος ἐκ σοῦ. 2 Kings ix. 7, καὶ ἐκδικήσεις τὰ αἵματα τῶν δούλων μου... ἐκ χειρὸς Ἰεζάβελ. Rev. vi. 10. xix. 2. Luke xviii. 3, ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου); and (2) *punishing, taking vengeance upon;* as Isai. lvii. 16, οὐκ εἰς τὸν αἰῶνα ἐκδικήσω ὑμᾶς. 2 Cor. x. 6 (sometimes with εἰς, ἐπί, or ἐν, as 1 Kings xviii. 25, ἐκδικῆσαι εἰς ἐχθροὺς τοῦ βασιλέως. Jer. ix. 9, ἢ ἐν λαῷ τοιούτῳ οὐκ ἐκδικήσει ἡ ψυχή μου; xxiii. 2, ἐγὼ ἐκδικήσω ἐφ' ὑμᾶς κατὰ τὰ πονηρὰ ἐπιτηδεύματα ὑμῶν).

δικοῦντες, ἀγαπητοί, ἀλλὰ δότε τόπον τῇ ὀργῇ· γέγραπται γάρ, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος. ἐὰν πεινᾷ ὁ ἐχθρός σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐ-

20. *Or* ἀλλὰ ἐάν.

ἀγαπητοί] So in 2 Cor. vii. 1. xii. 19. Phil. iv. 1. With μου, in 1 Cor. x. 14. Phil. ii. 12. With ἀδελφοί μου, in 1 Cor. xv. 58. Phil. iv. 1 (καὶ ἐπιπόθητοι added). In St Peter's, St John's, and St Jude's Epistles ἀγαπητοί (or ἀγαπητέ) is the common address. St James uses it three times with ἀδελφοί μου, but the latter (or ἀδελφοί) more commonly without ἀγαπητοί. St Paul usually employs ἀδελφοί alone; not infrequently ἀδελφοί μου.

ἀλλὰ δότε] The construction changes from the participle to the imperative, perhaps for the sake of stronger emphasis. The *aorist* expresses decision and finality; *once for all.*

δότε τόπον] *Give place to, make room for.* Luke xiv. 9, καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι, Δὸς τούτῳ τόπον. Eph. iv. 27, μηδὲ δίδοτε τόπον τῷ διαβόλῳ (*do not by cherishing anger afford an opening to the tempter*).

τῇ ὀργῇ] That is, of your adversary or oppressor. *Let his anger have free space; let it work freely, and spend itself: do not thwart, do not punish it.* It may remind us of the line, *Be angry when you will, it shall have scope.* The work of punishment is not yours, but God's. Compare Matt. v. 39, ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ κ.τ.λ.

γέγραπται γάρ] Deut. xxxii. 35, LXX. ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω. Heb. x. 30, οἴδαμεν γὰρ τὸν εἰπόντα, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω.

20. ἐάν] See the alternative reading, that of the three chief manuscripts (see Tauchnitz New Testament, 1869), ἀλλὰ ἐάν.

ἐὰν πεινᾷ] Prov. xxv. 21, 22, LXX. ἐὰν πεινᾷ...ἐπὶ τὴν κεφαλὴν αὐτοῦ, ὁ δὲ Κύριος ἀνταποδώσει σοι ἀγαθά.

ψώμιζε] From ψωμός (*a morsel*). See 1 Sam. xxviii. 22, LXX. καὶ παραθήσω ἐνώπιόν σου ψωμὸν ἄρτου, καὶ φάγε. Job xxxi. 17, εἰ δὲ καὶ τὸν ψωμόν μου ἔφαγον μόνος, καὶ οὐχὶ μετέδωκα ὀρφανῷ ἐξ αὐτοῦ. The full construction of ψωμίζειν is with a double accusative. Compare Num. xi. 18, τίς ἡμᾶς ψωμιεῖ κρέα; Deut. viii. 16, τοῦ ψωμίσαντός σε τὸ μάννα

τόν· τοῦτο γὰρ ποιῶν ἄνθρακας πυρὸς
21 σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ. μὴ
νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ
τὸ κακόν.

XIII. 1 Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑπο-

ἐν τῇ ἐρήμῳ. xxxii. 13. Psalm lxxx. 5, ψωμιεῖς ἡμᾶς ἄρτον δακρύων. Isai. lviii. 14. Jer. ix. 15, ἐγὼ ψωμίζω αὐτοὺς ἀνάγκας. xxiii. 15. Lam. iii. 16. Ezek. iii. 2, καὶ ἐψώμισέ με τὴν κεφαλίδα ταύτην. xvi. 19. Dan. iv. 25. v. 21. Here the accusative of the *thing* is omitted, as is that of the *person* in 1 Cor. xiii. 3, καὶ ἐὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου (*though I feed the poor with all my substance*).

πότιζε] Like ψωμίζειν, ποτίζειν has (in its full construction) a double accusative; as, for example, in Judges iv. 19, LXX. πότισόν με δὴ μικρὸν ὕδωρ, ὅτι ἐδίψησα. Job xxii. 7, οὐδὲ ὕδωρ διψῶντας ἐπότισας. Psalm lxix. 21, καὶ εἰς τὴν δίψαν μου ἐπότισάν με ὄξος. Matt. x. 42, καὶ ὃς ἐὰν ποτίσῃ ἕνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ κ.τ.λ. Mark. ix. 41, ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος κ.τ.λ. 1 Cor. iii. 2, γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα. It is found with only an accusative of the *person* expressed, as here, in Matt. xxv. 35, 37, 42, ἐδίψησα καὶ ἐποτίσατέ με κ.τ.λ. xxvii. 48, πλήσας τε ὄξους...ἐπότιζεν αὐτόν. Mark xv. 36. Luke xiii. 15, οὐ λύει τὸν βοῦν αὐτοῦ...καὶ ἀπαγαγὼν ποτίζει; Rev. xiv. 8, ἣ ἐκ τοῦ οἴνου...πεπότικεν πάντα τὰ ἔθνη. In 1 Cor. iii. 6, 7, 8, no case is expressed.

ἄνθρακας πυρός] *Let this be your revenge; to repay evil with good. Make your oppressor sorry and ashamed, not by requiting his evil, but by showing him unexpected and undeserved kindness.* Lev. xvi. 12, LXX. λήψεται τὸ πυρεῖον πλῆρες ἀνθράκων πυρὸς ἀπὸ τοῦ θυσιαστηρίου. Psalm xviii. 12, χάλαζα καὶ ἄνθρακες πυρός. Prov. vi. 28, ἢ περιπατήσει τις ἐπ' ἀνθράκων πυρός κ.τ.λ. Ezek. i. 13, ὅρασις ὡς ἀνθράκων πυρὸς καιομένων.

σωρεύσεις] The verb σωρεύειν occurs also in 2 Tim. iii. 6, γυναικάρια σεσωρευμένα ἁμαρτίαις.

21. μὴ νικῶ] *Let not another's ill-doing conquer your Christian constancy by inducing you to imitate it; but rather let your persevering kindness overbear and subdue his malice.*

ἐν τῷ ἀγαθῷ] As the *field* of the victory. See note on v. 21, ἐν τῷ θανάτῳ.

XIII. 1. πᾶσα ψυχή] *Every*

τασσέσθω· οὐ γὰρ ἔστιν ἐξουσία εἰ μὴ ὑπὸ Θεοῦ, αἱ δὲ οὖσαι ὑπὸ Θεοῦ τεταγμέναι εἰσίν. ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ τοῦ 2 Θεοῦ διαταγῇ ἀνθέστηκεν· οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρίμα λήμψονται. οἱ γὰρ ἄρχοντες 3 οὐκ εἰσὶν φόβος τῷ ἀγαθῷ ἔργῳ ἀλλὰ τῷ κακῷ. θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποίει, καὶ ἕξεις ἔπαινον ἐξ αὐτῆς· Θεοῦ 4

1. *Or* ἀπὸ Θ. *Or* ὑ. τοῦ Θ. τετ.

person. Gen. xlvi. 15, 18, 22, 26, 27, LXX. πᾶσαι αἱ ψυχαί, υἱοὶ καὶ θυγατέρες, τριάκοντα τρεῖς...πᾶσαι δὲ ψυχαὶ αἱ εἰσελθοῦσαι μετὰ Ἰακὼβ εἰς Αἴγυπτον, οἱ ἐξελθόντες κ.τ.λ. Exod. xii. 4, κατὰ ἀριθμὸν ψυχῶν. Acts ii. 41, 43, ψυχαὶ ὡσεὶ τρισχίλιαι...ἐγίνετο δὲ πάσῃ ψυχῇ φόβος. iii. 23, πᾶσα ψυχὴ ...ἐξολεθρευθήσεται ἐκ τοῦ λαοῦ. vii. 14, καὶ πᾶσαν τὴν συγγένειαν ἐν ψυχαῖς ἑβδομήκοντα πέντε. xxvii. 37, ἤμεθα δὲ αἱ πᾶσαι ψυχαὶ ἐν τῷ πλοίῳ διακόσιαι ἑβδομήκοντα ἕξ. 1 Pet. iii. 20, ὀλίγοι, τοῦτ' ἐστὶν ὀκτὼ ψυχαί. Rev. xvi. 3, καὶ πᾶσα ψυχὴ ζωῆς ἀπέθανεν.

ἐξουσίαις] *Authorities.* Used thus for human magistrates in Luke xii. 11, ὅταν δὲ εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας. Tit. iii. 1, ὑπομίμνησκε αὐτοὺς ἀρχαῖς ἐξουσίαις ὑποτάσσεσθαι. In Eph. iii. 10. vi. 12. Col. i. 16. ii. 15. 1 Pet. iii. 22, ἐξουσίαι denotes rather *angelic* powers, whether good or evil.

ὑπερεχούσαις] Wisdom vi. 5, κρίσις ἀπότομος ἐν τοῖς ὑπερέχουσι γίνεται. 1 Pet. ii. 13, ὑποτάγητε πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν Κύριον· εἴτε βασιλεῖ ὡς ὑπερέχοντι, εἴτε ἡγεμόσιν κ.τ.λ.

2. διαταγῇ] Acts vii. 53, ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων (explained by Gal. iii. 19, ὁ νόμος...διαταγεὶς δι' ἀγγέλων). Heb. xi. 23, διάταγμα.

ἀνθέστηκεν] ix. 19, τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκεν;

κρίμα] Both human and Divine. See note on ii. 2, τὸ κρίμα τοῦ Θεοῦ.

3. φόβος] *A terror to*, &c.: as 1 Pet. iii. 14, τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε (*fear not their intimidation*).

γὰρ διάκονός ἐστιν σοὶ εἰς τὸ ἀγαθόν. ἐὰν δὲ τὸ κακὸν ποιῇς, φοβοῦ· οὐ γὰρ εἰκῇ τὴν μάχαιραν φορεῖ· Θεοῦ γὰρ διάκονός ἐστιν, ἔκδικος εἰς 5 ὀργὴν τῷ τὸ κακὸν πράσσοντι. διὸ ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ὀργὴν ἀλλὰ 6 καὶ διὰ τὴν συνείδησιν. διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε· λειτουργοὶ γὰρ Θεοῦ εἰσὶν εἰς

5. *Or* ἀνάγκῃ ὑποτάσσεσθε.

4. σοί] *To thee*, the well-doer.

εἰκῇ] Prov. xxviii. 5, LXX. 1 Cor. xv. 2. Gal. iii. 4. iv. 11. Col. ii. 18.

φορεῖ] Ecclus. xi. 5. xl. 4. Matt. xi. 8. John xix. 5. 1 Cor. xv. 49. James ii. 3.

ἔκδικος] Wisdom xii. 12. Ecclus. xxx. 6. 1 Thess. iv. 6.

5. ἀνάγκη ὑποτάσσεσθαι] Notice the alternative reading, ἀνάγκῃ ὑποτάσσεσθε (*submit yourselves to*, or perhaps, *by, necessity*). Dan. vi. 13, οὐχ ὑπετάγη τῷ δόγματί σου.

διὰ τὴν ὀργήν] *On account of that wrath*, to avoid it.

διὰ τὴν συνείδησιν] *On account of the conscience*, to keep it καθαράν (1 Tim. iii. 9) and ἀπρόσκοπον (Acts xxiv. 16). For συνείδησις, see note on ii. 15, συνειδήσεως. For διά, in its two applications here, see note on iv. 25, διὰ τά...διὰ τήν.

6. φόρους] Judges i. 30, &c. LXX. καὶ κατῴκησεν ὁ Χαναναῖος ἐν μέσῳ αὐτοῦ, καὶ ἐγένετο εἰς φόρον κ.τ.λ. 2 Sam. xx. 24. 1 Kings iv. 6, καὶ Ἀδωνιρὰμ υἱὸς Ἀβδὼ ἐπὶ τῶν φόρων. Ezra iv. 13, φόροι οὐκ ἔσονταί σοι, οὐδὲ δώσουσι. Nehem. v. 4, ἐδανεισάμεθα ἀργύριον εἰς φόρους τοῦ βασιλέως. Lam. i. 2. 1 Macc. iii. 31, λαβεῖν τοὺς φόρους τῶν χωρῶν, καὶ συναγαγεῖν ἀργύριον πολύ. x. 29, 33, ἀφίημι πάντας τοὺς Ἰουδαίους ἀπὸ τῶν φόρων καὶ τῆς τιμῆς τοῦ ἁλός κ.τ.λ. xv. 30, 31, καὶ τοὺς φόρους τῶν τόπων ὧν κατεκυριεύσατε...καὶ τῶν φόρων τῶν πόλεων ἄλλα τάλαντα πεντακόσια κ.τ.λ. Luke xx. 22, ἔξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι, ἢ οὔ; xxiii. 2, καὶ κωλύοντα φόρους Καίσαρι διδόναι. Hence φορολόγος, φορολογεῖν, φορολογία, φορολόγητος. Job iii. 18, εὐθήνησαν, οὐκ ἤκουσαν φωνὴν φορολόγου. 1 Esdr. ii. 23 (27), ἐν Ἱερουσαλὴμ κυριεύοντες, καὶ φορολογοῦντες κοίλην Συρίαν καὶ Φοινίκην. viii. 22, μηδεμία φορολογία μηδὲ ἄλλη ἐπιβολή

αὐτὸ τοῦτο προσκαρτεροῦντες. ἀπόδοτε πᾶσιν τ τὰς ὀφειλάς· τῷ τὸν φόρον τὸν φόρον, τῷ τὸ

κ.τ.λ. Deut. xx. 11, ἔσονταί σοι φορολόγητοι καὶ ὑπήκοοί σοι.

τελεῖτε] Matt. xvii. 24, ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα;

λειτουργοί] This word (with its kindred forms λειτουργεῖν, λειτουργία, λειτούργημα, λειτουργικός) occurs about 140 times in the Septuagint and 15 in the New Testament. It is applied most frequently (1) to *men*: in relation (α) to *God;* as, for example, in Exod. xxviii. 35, LXX. καὶ ἔσται Ἀαρὼν ἐν τῷ λειτουργεῖν ἀκουστὴ ἡ φωνὴ αὐτοῦ. Deut. x. 8, παρεστάναι ἔναντι Κυρίου λειτουργεῖν αὐτῷ καὶ ἐπεύχεσθαι ἐπὶ τῷ ὀνόματι αὐτοῦ. 1 Sam. ii. 11, τὸ παιδάριον ἦν λειτουργῶν τῷ προσώπῳ Κυρίου ἐνώπιον Ἠλεὶ τοῦ ἱερέως. Nehem. x. 39, ἐκεῖ σκεύη τὰ ἅγια καὶ οἱ ἱερεῖς οἱ λειτουργοί κ.τ.λ.. Jer. xxxiii. 21, πρὸς τοὺς ἱερεῖς καὶ τοὺς Λευίτας τοὺς λειτουργοῦντάς μοι. Dan. vii. 10, χίλιαι χιλιάδες ἐλειτούργουν αὐτῷ. Luke i. 23, αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ. Acts xiii. 2, λειτουργούντων δὲ αὐτῶν τῷ Κυρίῳ. Heb. ix. 21, τὰ σκεύη τῆς λειτουργίας. x. 11, πᾶς μὲν ἱερεὺς ἕστηκεν καθ' ἡμέραν λειτουργῶν. And so here, and in xv. 16, λειτουργὸν Χριστοῦ Ἰησοῦ. (β) To *one another;* as Jos. i. 1, τῷ Ἰησοῦ...τῷ λειτουργῷ Μωϋσῇ. 1 Kings i. 4. xix. 21, ἐπορεύθη ὀπίσω Ἠλιοὺ καὶ ἐλειτούργει αὐτῷ. 2 Kings iv. 43. vi. 15, ὁ λειτουργὸς Ἐλισσαιέ. Rom. xv. 27, ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς. 2 Cor. ix. 12, ἡ διακονία τῆς λειτουργίας ταύτης. Phil. ii. 17, 25, 30, λειτουργίᾳ τῆς πίστεως ὑμῶν...λειτουργὸν τῆς χρείας μου ...τῆς πρός με λειτουργίας. (2) To *Angels:* as in Psalm ciii. 21, λειτουργοὶ αὐτοῦ, ποιοῦντες τὸ θέλημα αὐτοῦ. civ. 4, ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πῦρ φλέγον. Heb. i. 7, 14, οὐχὶ πάντες εἰσὶν λειτουργικὰ πνεύματα κ.τ.λ. (3) To *Christ Himself:* Heb. viii. 2, 6, τῶν ἁγίων λειτουργὸς καὶ τῆς σκηνῆς τῆς ἀληθινῆς...διαφορωτέρας τέτευχεν λειτουργίας.

εἰς αὐτὸ τοῦτο] *Persevering unto (stedfastly engaged upon) this very thing;* namely, *the service* (λειτουργία) *of God.* A remarkable application of the idea of the Divine origin of human government to its *unconscious* exercise by *heathen* hands. For προσκαρτερεῖν, see note on xii. 12, προσκαρτεροῦντες.

7. ἀπόδοτε] The tense expresses, *by one decisive act of resolution.* For ἀποδιδόναι, see note on ii. 6, ἀποδώσει.

τῷ τὸν φόρον] A difficult ellipsis. Understand ὀφείλοντι λαβεῖν, or the like.

τέλος τὸ τέλος, τῷ τὸν φόβον τὸν φόβον, τῷ
8 *τὴν τιμὴν τὴν τιμήν. μηδενὶ μηδὲν ὀφείλετε*
εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν· ὁ γὰρ ἀγαπῶν τὸν
9 *ἕτερον νόμον πεπλήρωκεν. τὸ γὰρ οὐ μοιχεύ-*
σεις, οὐ φονεύσεις, οὐ κλέψεις, οὐκ ἐπι-
θυμήσεις, καὶ εἴ τις ἑτέρα ἐντολή, ἐν τῷ λόγῳ

φόρον] See note on verse 6, φόρους.

τέλος] *Impost;* including toll, tax, custom, duty, &c. Num. xxxi. 28, 37—41, LXX. καὶ ἀφελεῖτε τὸ τέλος Κυρίῳ...καὶ ἔδωκε Μωϋσῆς τὸ τέλος, τὸ ἀφαίρεμα τοῦ Θεοῦ, Ἐλεάζαρ τῷ ἱερεῖ κ.τ.λ. 1 Macc. x. 31, αἱ δεκάται καὶ τὰ τέλη. xi. 35, τῶν δεκατῶν καὶ τῶν τελῶν τῶν ἀνηκόντων ἡμῖν. Matt. xvii. 25, οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι τέλη ἢ κῆνσον;

8. μηδενί] *Let your only unpaid debt be love; that debt which can never be fully discharged, but the discharge of which (so far as it is possible) contains in itself the discharge of every other; for he who loves his neighbour has already in substance satisfied his whole relation towards him.* Like Milton's, *By owing owes not, but still pays, at once Indebted and discharged.*

τὸν ἕτερον] *The other person* in any relation in which one man can stand towards another. Equivalent to τὸν πλησίον in ver. 9. See note on ii. 1, τὸν ἕτερον.

νόμον] A very difficult instance of the omission of the article. But even here νόμος must not be confounded with ὁ νόμος. *Has fulfilled any and every law under which he may live.* The object of the omission is to *generalize* the statement. *I care not what law he may be under: love fulfils any law.* See note on ii. 25, περιτομή...νόμον ...νόμου.

9. τὸ γὰρ οὐ...ἐν τῷ ἀγ.] The article answers the purpose of the inverted commas of quotation. See Matt. xix. 18, ποίας; ...τὸ οὐ φονεύσεις, οὐ μοιχεύσεις κ.τ.λ. Gal. v. 14, ἐν τῷ ἀγαπήσεις κ.τ.λ. Eph. iv. 9, τὸ δὲ ἀνέβη τί ἐστιν κ.τ.λ. Heb. xii. 27, τὸ δὲ ἔτι ἅπαξ δηλοῖ κ.τ.λ.

οὐ μοιχεύσεις κ.τ.λ.] Exod. xx. 13—17, LXX. In the quotation here the 6th and 7th commandments are transposed; and the 9th is omitted, as is the 10th in Matt. xix. 18.

καὶ εἴ τις ἑτέρα] *And any other commandment that there may be.* See 1 Tim. i. 10, ψεύσταις, ἐπιόρκοις, καὶ εἴ τι ἕτερον τῇ ὑγιαινούσῃ διδασκαλίᾳ ἀντίκειται.

τούτῳ ἀνακεφαλαιοῦται, ἐν τῷ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη. καὶ τοῦτο εἰδότες τὸν καιρόν,

9. *Or omit the* 2nd ἐν τῷ.

ἀνακεφαλαιοῦται] From κεφάλαιον (*capital*) whether in the sense of *a crowning point, a summary*, or *a sum* (Heb. viii. 1, κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις κ.τ.λ. Lev. vi. 5, LXX. ἀποτίσει αὐτὸ τὸ κεφάλαιον αὐτοῦ, καὶ τὸ ἐπίπεμπτον αὐτοῦ προσθήσει ἐπ' αὐτό. Num. iv. 2, λάβε τὸ κεφάλαιον τῶν υἱῶν Καάθ κ.τ.λ. v. 7. xxxi. 26, 49, λάβε τὸ κεφάλαιον τῶν σκύλων τῆς αἰχμαλωσίας κ.τ.λ. Acts xxii. 28, ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην), comes the verb κεφαλαιοῦν, *to make summary, to abbreviate* (Ecclus. xxxii. 8, κεφαλαίωσον λόγον, ἐν ὀλίγοις πολλά), and ἀνακεφαλαιοῦν, *to sum up, to gather into one sum* or *total*, as here, and Eph. i. 10, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ.

ἀγαπήσεις] Lev. xix. 18, LXX. Matt. xxii. 39. Mark xii. 31. Luke x. 27. Gal. v. 14. James ii. 8.

τὸν πλησίον] First in Gen. xi. 3, 7, LXX. καὶ εἶπεν ἄνθρωπος τῷ πλησίον αὐτοῦ...ἵνα μὴ ἀκούσωσιν ἕκαστος τὴν φωνὴν τοῦ πλησίον. Mal. iv. 6, καὶ καρδίαν ἀνθρώπου πρὸς τὸν πλησίον αὐτοῦ. Compare Luke x. 29, 36, καὶ τίς ἐστίν μου πλησίον;...τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς;

10. οὐκ ἐργάζεται] *Refrains from working, refuses to work*, &c.

πλήρωμα οὖν νόμου] *Complement of* νόμος. *That by which* νόμος (*any and every law*) *is filled* or *satisfied*. See note on xi. 12, τὸ πλήρωμα αὐτῶν. And for νόμος without the article, see note on verse 8, νόμον. The law of Moses is no doubt in the Apostle's mind as the Divine exemplar of all law; but the phrase is more comprehensive, and the statement applicable to *any* law.

11. καὶ τοῦτο] *And this* (*let us do*) *as knowing the season*, &c. For the phrase καὶ τοῦτο (and its equivalent καὶ ταῦτα) introducing a further and stronger consideration, see 1 Cor. vi. 6, 8, ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων. ...ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ τοῦτο ἀδελφούς. Eph. ii. 8, τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ [τῆς] πίστεως, καὶ τοῦτο οὐκ ἐξ ὑμῶν, Θεοῦ τὸ δῶρον. Phil. i. 28, ὑμῶν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ Θεοῦ. Heb.

ὅτι ὥρα ἤδη ὑμᾶς ἐξ ὕπνου ἐγερθῆναι· νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία ἢ ὅτε ἐπιστεύσαμεν.

11. *Or* ἡμᾶς. *Or omit* ὑμᾶς.

xi. 12, διὸ καὶ ἀφ' ἑνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένον.

τὸν καιρόν] *The season.* The force of καιρός (as distinguished from χρόνος) lies in the idea of *definiteness* both in *extent* and *purpose.* As χρόνος is *duration* (*lapse*) *of time,* so καιρός is *definition* (*limit*) *of time.* It is *a portion cut out of time: a season* or *opportunity.* See, for instance, Gen. i. 14, LXX. ἔστωσαν...εἰς καιρούς. Eccles. iii. 1—8, καιρὸς τοῦ τεκεῖν καὶ καιρὸς τοῦ ἀποθανεῖν κ.τ.λ. Song. ii. 12, τὰ ἄνθη ὤφθη ἐν τῇ γῇ, καιρὸς τῆς τομῆς ἐφθακεν κ.τ.λ. Acts i. 7, γνῶναι χρόνους ἢ καιρούς. xiv. 17, καιροὺς καρποφόρους. xvii. 26, ὁρίσας προστεταγμένους καιρούς. Rom. v. 6, κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανεν. ix. 9, κατὰ τὸν καιρὸν τοῦτον κ.τ.λ. 1 Cor. iv. 5, μὴ πρὸ καιροῦ τι κρίνετε. vii. 29, ὁ καιρὸς συνεσταλμένος ἐστίν. 2 Cor. vi. 2, ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος. Gal. iv. 10, ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ καιροὺς καὶ ἐνιαυτούς. vi. 9, καιρῷ γὰρ ἰδίῳ θερίσομεν. Eph. v. 16, ἐξαγοραζόμενοι τὸν καιρόν (*buying up the opportunity; making the utmost advantage of the season granted you*). Col. iv. 5. 1 Thess. ii. 17, πρὸς καιρὸν ὥρας (*for the season of an hour; for a very brief season*). v. 1, περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν κ.τ.λ. 2 Thess. ii. 6, ἐν τῷ ἑαυτοῦ καιρῷ (*at the season which is his own, which is appointed for his manifestation*). 1 Tim. ii. 6, τὸ μαρτύριον καιροῖς ἰδίοις. iv. 1, ἐν ὑστέροις καιροῖς. vi. 15, ἣν καιροῖς ἰδίοις δείξει ὁ μακάριος κ.τ.λ. 2 Tim. iii. 1, καιροὶ χαλεποί. iv. 3, 6, ἔσται γὰρ καιρὸς ὅτε...ὁ καιρὸς τῆς ἀναλύσεώς μου. Tit. i. 3. Heb. ix. 9, 10, εἰς τὸν καιρὸν τὸν ἐνεστηκότα...μέχρι καιροῦ διορθώσεως. xi. 11, 15, εἶχον ἂν καιρὸν ἀνακάμψαι.

ὥρα ἤδη ὑμᾶς] Gen. xxix. 7, LXX. ἔτι ἐστὶν ἡμέρα πολλή, οὔπω ὥρα συναχθῆναι τὰ κτήνη. Rev. xiv. 15, ὅτι ἦλθεν ἡ ὥρα θερίσαι. Elsewhere with a *genitive,* as Ruth ii. 14, ἤδη ὥρα τοῦ φαγεῖν. 2 Sam. xxiv. 15, ἕως ὥρας ἀρίστου. Rev. xiv. 7, ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ. Or with ἵνα, as John xii. 23, ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. xiii. 1. xvi. 2, 32.

ἐγγύτερον] Not elsewhere found in the Septuagint or New Testament. The form ἐγγύτατος occurs in Job vi. 15, and ἐγγίων in Ruth iii. 12.

ἡμῶν] Belongs to ἐγγύτερον.

ἡ νὺξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν. ἀποθώ- 12

Nearer us. For ἐγγύς with a genitive of the *person*, see x. 8, ἐγγύς σου τὸ ῥῆμά ἐστιν.

ἡ σωτηρία] Otherwise called ἡ ἀποκάλυψις τῶν υἱῶν τοῦ Θεοῦ (viii. 19), ἡ ἀπολύτρωσις τοῦ σώματος (viii. 23), ἀπολύτρωσις τῆς περιποιήσεως (Eph. i. 14), καιροὶ ἀναψύξεως and χρόνοι ἀποκαταστάσεως (Acts iii. 19, 21). For *salvation* as a thing *future*, see note on v. 9, σωθησόμεθα.

ἐπιστεύσαμεν] *We became believers.* The reference is to a single past act. Compare John iv. 41, 53, καὶ πολλῷ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ... καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. viii. 30. x. 42. xi. 45. Acts iv. 4, 32, τοῦ δὲ πλήθους τῶν πιστευσάντων κ.τ.λ. viii. 13. ix. 42. xiii. 12, 48. xiv. 1. xvii. 12, 34. xviii. 8. xix. 2, εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; 1 Cor. iii. 5, διάκονοι δι' ὧν ἐπιστεύσατε. xv. 2, 11, εἰ μὴ εἰκῇ ἐπιστεύσατε κ. τ. λ. Gal. ii. 16. Eph. i. 13, πιστεύσαντες ἐσφραγίσθητε κ.τ.λ.

12. ἡ νύξ...ἡ ἡμέρα] Compare Gen. i. 5, LXX. καὶ ἐκάλεσεν ὁ Θεὸς τὸ φῶς ἡμέραν, καὶ τὸ σκότος ἐκάλεσε νύκτα. Job xvii. 12, νύκτα εἰς ἡμέραν ἔθηκαν. John xi. 9, 10, ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει...ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτί, προσκόπτει κ.τ.λ. 1 Thess. v. 4, 5, οὐκ ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτης καταλάβῃ· πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας· οὐκ ἐσμὲν νυκτὸς οὐδὲ σκότους. Rev. xxi. 25. xxii. 5, καὶ νὺξ οὐκ ἔσται ἔτι, καὶ οὐκ ἔχουσιν χρείαν φωτὸς λύχνου καὶ φωτὸς ἡλίου, ὅτι Κύριος ὁ Θεὸς φωτιεῖ ἐπ' αὐτούς. The contrast is between *night* and *daytime:* the article is *generic* rather than (as in 1 Cor. iii. 13. Heb. x. 25) *specific; day*, not *the day*. Compare Song ii. 17, LXX. ἕως οὗ διαπνεύσῃ ἡ ἡμέρα καὶ κινηθῶσιν αἱ σκιαί. In John ix. 4, the application of this figure is just inverted: ἡμέρα ἐστίν, ἔρχεται νύξ. That passage speaks of life as the opportunity of *work*, this as the season of *conflict*.

προέκοψεν] The literal meaning of προκόπτειν may be supposed to be, *to cut forward, to forward by cutting* (as by felling trees, &c. before an advancing army), *to forward*. But in the New Testament always, and in classical Greek most commonly, it is used intransitively, *to advance* or *make progress*. Luke ii. 52, καὶ Ἰησοῦς προέκοπτεν [τῇ] σοφίᾳ καὶ ἡλικίᾳ κ.τ.λ. Gal. i. 14, καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλούς. 2 Tim. ii. 16, ἐπὶ πλεῖον γὰρ προκόψουσιν ἀσεβείας. iii. 9, 13, ἀλλ' οὐ προκόψουσιν ἐπὶ πλεῖον...πονηροὶ δὲ ἄνθρωποι ... προκόψουσιν ἐπὶ τὸ χεῖρον. Thus προκοπή, *progress*,

μεθα οὖν τὰ ἔργα τοῦ σκότους, ἐνδυσώμεθα δὲ 13 τὰ ὅπλα τοῦ φωτός. ὡς ἐν ἡμέρᾳ εὐσχημόνως περιπατήσωμεν, μὴ κώμοις καὶ μέθαις, μὴ κοί-

advance: Ecclus. li. 17, προκοπὴ ἐγένετό μοι ἐν αὐτῇ. 2 Macc. viii. 8, συνορῶν δὲ ὁ Φίλιππος κατὰ μικρὸν εἰς προκοπὴν ἐρχόμενον τὸν ἄνδρα. Phil. i. 12, 25, εἰς προκοπὴν τοῦ εὐαγγελίου ...εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως. 1 Tim. iv. 15, ἵνα σου ἡ προκοπὴ φανερὰ ᾖ πᾶσιν. See note on ἐνεκοπτόμην, xv. 22.

ἤγγικεν] Isai. lvi. 1, LXX. ἤγγικε γὰρ τὸ σωτήριόν μου παραγίνεσθαι. Ezek. vii. 7, ἥκει ὁ καιρός, ἤγγικεν ἡ ἡμέρα. James v. 8, ὅτι ἡ παρουσία τοῦ Κυρίου ἤγγικεν. 1 Pet. iv. 7, πάντων δὲ τὸ τέλος ἤγγικεν.

ἀποθώμεθα] Eph. iv. 22, 25, ἀποθέσθαι ὑμᾶς...τὸν παλαιὸν ἄνθρωπον ... ἀποθέμενοι τὸ ψεῦδος κ.τ.λ. Col. iii. 8, ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα κ.τ.λ. Heb. xii. 1, ὄγκον ἀποθέμενοι πάντα. James i. 21, ἀποθέμενοι πᾶσαν ῥυπαρίαν κ.τ.λ. 1 Pet. ii. 1, ἀποθέμενοι οὖν πᾶσαν κακίαν κ.τ.λ.

τὰ ἔργα τοῦ σκότους] Job xxiv. 15, LXX. ὀφθαλμὸς μοιχοῦ ἐφύλαξε σκότος, λέγων κ. τ. λ. Prov. ii. 13, τοῦ πορεύεσθαι ἐν ὁδοῖς σκότους. Isai. xxix. 15, καὶ ἔσται ἐν σκότει τὰ ἔργα αὐτῶν. John iii. 19, ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς, ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα. Eph. v. 11, τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκότους.

ἐνδυσώμεθα δέ] Isai. lix. 17, LXX. ἐνεδύσατο δικαιοσύνην ὡς θώρακα κ.τ.λ. Eph. vi. 11—17, ἐνδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ κ.τ.λ. 1 Thess. v. 8, ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης καὶ περικεφαλαίαν ἐλπίδα σωτηρίας.

13. ὡς ἐν ἡμέρᾳ] *As in day. As persons walking in day-light.* See again John xi. 9, ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει.

εὐσχημόνως] *In good fashion; decorously, becomingly.* See 1 Cor. xiv. 40, πάντα δὲ εὐσχημόνως καὶ κατὰ τάξιν γινέσθω. 1 Thess. iv. 12, ἵνα περιπατῆτε εὐσχημόνως πρὸς τοὺς ἔξω. For the *opposite* of εὐσχημόνως περιπατεῖν, compare Rev. xvi. 15, μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ καὶ βλέπωσιν τὴν ἀσχημοσύνην αὐτοῦ.

περιπατήσωμεν] *Let us have walked;* when it comes to the great retrospect in which the whole past life shall be seen as one single act. See note on vi. 4, περιπατήσωμεν.

μὴ κώμοις] The dative is that

ταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ· ἀλλὰ 14
ἐνδύσασθε τὸν κύριον Ἰησοῦν Χριστόν, καὶ τῆς
σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας.
Τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβά- XIV. 1

14. *Or* ἐπιθυμίαν.

of the *instrument;* here, the *rule,* or *regulating principle.*

κώμοις καὶ μέθαις] In Gal. v. 21, amongst τὰ ἔργα τῆς σαρκός occur together μέθαι, κῶμοι, as also (in verse 20) ἔρις, ζῆλος, and (in verse 19) as an equivalent for κοίταις καὶ ἀσελγείαις here, ἀκαθαρσία, ἀσέλγεια.

κώμοις] Wisdom xiv. 23, ἢ ἐμμανεῖς ἐξάλλων θεσμῶν κώμους ἄγοντες. 2 Macc. vi. 4, τὸ μὲν γὰρ ἱερὸν ἀσωτίας καὶ κώμων ὑπὸ τῶν ἐθνῶν ἐπεπλήρωτο. 1 Pet. iv. 3, οἰνοφλυγίαις, κώμοις, πότοις.

μέθαις] The plural as in Judith xiii. 15, ἐν ᾧ κατέκειτο ἐν ταῖς μέθαις αὐτοῦ.

κοίταις καὶ ἀσελγείαις] Wisdom xiv. 26, γάμων ἀταξία, μοιχεία καὶ ἀσέλγεια.

ἀσελγείαις] The plural as in 1 Pet. iv. 3, πεπορευμένους ἐν ἀσελγείαις, ἐπιθυμίαις κ.τ.λ. 2 Pet. ii. 2.

ἔριδι καὶ ζήλῳ] 2 Cor. xii. 20, μή πως ἔρις, ζῆλος, θυμοί κ.τ.λ.

14. ἐνδύσασθε] The tense expresses *one decisive act* of godly resolution. *Put on (invest yourselves with) Christ, in the exercise of that union with Him which is already yours in possession.* Gal. iii. 27, ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. Compare Eph. iv. 24, καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον κ.τ.λ. Col. iii. 10.

τῆς σαρκός] For the genitive, depending on πρόνοιαν (*thought for*), compare 2 Macc. xiv. 9, τοῦ περιϊσταμένου γένους ἡμῶν προνοήθητι. 1 Tim. v. 8, εἰ δέ τις τῶν ἰδίων καὶ μάλιστα οἰκείων οὐ προνοεῖ [*or* προνοεῖται].

εἰς ἐπιθυμίας] Explained by vi. 12, εἰς τὸ ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ (τοῦ σώματος).

XIV. 1. Τὸν δέ] The δέ is *transitional. To turn to another topic.* The last subject was *subordination: The Christian a citizen.* The present is *toleration: The Christian a fellow-Christian.*

ἀσθενοῦντα] This use of ἀσθενεῖν as expressive of *over-scrupulosity of conscience,* is peculiar to St Paul. See the parallel passage in 1 Cor. viii. throughout.

τῇ πίστει] *In point of (in the matter of) his faith;* that is, here, his Christian *confidence;*

2 νεσθε, μὴ εἰς διακρίσεις διαλογισμῶν. ὃς μὲν πιστεύει φαγεῖν πάντα, ὁ δὲ ἀσθενῶν λάχανα

his apprehension of the extent of Christian liberty in matters of conduct. See note on iv. 19, *ἀσθενήσας τῇ πίστει.*

προσλαμβάνεσθε] *Take to yourselves* for the exercise towards him of all offices of love and charity. See note on xi. 15, *πρόσλημψις.* And add to the passages there quoted, Acts xviii. 26, *προσελάβοντο αὐτὸν καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν ὁδόν.* Philem. 17, *εἰ οὖν με ἔχεις κοινωνόν, προσλαβοῦ αὐτὸν ὡς ἐμέ.*

μὴ εἰς] *Not unto discernments (discriminations) of doubts.* That is, *not so as to sit in judgment upon his scruples even with a view to settling or removing them, but rather in a spirit of toleration and sympathy towards them.* For *διάκρισις*, see Job xxxvii. 16, LXX. *ἐπίστασαι δὲ διάκρισιν νεφῶν (how to part and dissipate them).* 1 Cor. xii. 10, *ἄλλῳ δὲ διακρίσεις πνευμάτων.* Heb. v. 14, *πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.* Compare Job xii. 11, *οὖς μὲν γὰρ ῥήματα διακρίνει, λάρυγξ δὲ σῖτα κ.τ.λ.* In each case the word expresses a process of *discernment* or *discrimination between* things of opposite natures. See note on iv. 20, *διεκρίθη.* For *διαλογισμί, reasonings* (whether in the form of *doubts*, as in Luke xxiv. 38, *τί διαλογισμοὶ ἀναβαίνουσιν ἐν τῇ καρδίᾳ ὑμῶν;* or of *disputes*, as in Phil. ii. 14, *χωρὶς γογγυσμῶν καὶ διαλογισμῶν.* 1 Tim. ii. 8, *χωρὶς ὀργῆς καὶ διαλογισμοῦ*), see note on i. 21, *διαλογισμοῖς.*

2. *ὃς μὲν...ὁ δὲ*] Matt. xiii. 4, 5, *ἃ μὲν ἔπεσεν...ἄλλα δὲ κ.τ.λ.* Mark iv. 4, 5, *ὃ μὲν ἔπεσεν... καὶ ἄλλο κ.τ.λ.* Luke viii. 5, 6, *ὃ μὲν ἔπεσεν...καὶ ἕτερον κ.τ.λ.* 1 Cor. xi. 21, *καὶ ὃς μὲν πεινᾷ, ὃς δὲ μεθύει.* xii. 8, 9, *ᾧ μὲν γὰρ διὰ τοῦ πνεύματος δίδοται λόγος σοφίας, ἄλλῳ δὲ...ἑτέρῳ...ἄλλῳ δὲ κ.τ.λ.*

πιστεύει φ. π.] *Has confidence to eat. Is satisfied in his conscience as to the essential indifference of all kinds of food.* Two chief questions would arise in scrupulous minds in the early days of the Church; (1) as to the duty of observing distinctions of clean and unclean food, as laid down in the Jewish ceremonial law; (2) as to the lawfulness of eating meat which might have been offered in sacrifice to an idol; upon which see 1 Cor. viii. throughout.

λάχανα ἐσθίει] As the only certain method of avoiding the above risk of pollution from idols. For *λάχανα*, see Gen. ix. 3, LXX. *ὡς λάχανα χόρτου δέδωκα ὑμῖν τὰ*

ἐσθίει. ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ἐξουθε- 3
νείτω· ὁ δὲ μὴ ἐσθίων τὸν ἐσθίοντα μὴ κρι-
νέτω· ὁ Θεὸς γὰρ αὐτὸν προσελάβετο. σὺ 4
τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; τ�ῳ ἰδίῳ
κυρίῳ στήκει ἢ πίπτει· σταθήσεται δέ, δυνατεῖ

πάντα. 1 Kings xxi. 2, καὶ ἔσται μοι εἰς κῆπον λαχάνων. Psalm xxxvii. 2, ὡσεὶ λάχανα χλόης. Prov. xv. 17, ξενισμὸς λαχάνων. Matt. xiii. 32. Mark iv. 32. Luke xi. 42, ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον.

3. ἐξουθενείτω...κρινέτω] The appropriate words: *despise*, as absurdly scrupulous; *judge*, as presumptuously indifferent. For ἐξουθενεῖν, see, for example, 1 Sam. i. 6, LXX. διὰ τὸ ἐξουθενεῖν αὐτήν. ii. 30, ὁ ἐξουθενῶν με ἀτιμασθήσεται. Luke xviii. 9, τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶν δίκαιοι, καὶ ἐξουθενοῦντας τοὺς λοιπούς. 1 Cor. i. 28, καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ Θεός. Gal. iv. 14, καὶ τὸν πειρασμὸν ...οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε. For κρίνειν, see note on ii. 1, κρίνων.

ὁ Θεὸς γάρ] *God*, in either case, that of the scrupulous and that of the free, *accepted him*, took him to Himself in Christ, and thus (1) showed that he was not to be despised, not to be condemned; (2) took him out of the jurisdiction of any tribunal but His own. The tense of προσελάβετο expresses the one decisive act of acceptance at conversion and baptism.

4. σὺ τίς εἶ] *Look at thyself—what is there in thee to give thee this right of judging?*

οἰκέτην] Not δοῦλον only, but οἰκέτην (*domestic*). The choice of the word adds the thought of *an impertinent intrusion into another's household* to criticize and censure. For οἰκέτης, see, for example, Deut. xv. 17, LXX. καὶ ἔσται οἰκέτης σου εἰς τὸν αἰῶνα. Luke xvi. 13. Acts x. 7, φωνήσας δύο τῶν οἰκετῶν κ.τ.λ. 1 Pet. ii. 18.

τῷ ἰδίῳ κυρίῳ] *It is in relation to his own Master that he either stands or falls. His own Master is the Judge, not you, of his error or rectitude.* For στήκειν, *to remain standing, to retain uprightness, to be stedfast*, see 1 Cor. xvi. 13, γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε κ.τ.λ. Gal. v. 1. Phil. i. 27. iv. 1. 1 Thess. iii. 8. 2 Thess. ii. 15.

στήκει ἢ πίπτει] Compare 1 Cor. x. 12, ὥστε ὁ δοκῶν ἑστάναι βλεπέτω μὴ πέσῃ.

σταθήσεται δέ] *I said, ἢ πίπτει—as though the result of God's judgment were doubtful in*

5 γὰρ ὁ κύριος στῆσαι αὐτόν. ὃς μὲν κρίνει ἡμέραν παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν. 6 ἕκαστος ἐν τῷ ἰδίῳ νοὶ πληροφορείσθω. ὁ φρονῶν τὴν ἡμέραν κυρίῳ φρονεῖ· καὶ ὁ ἐσθίων

5. *Or* μ. γὰρ κ.

the case supposed. But I say more: he shall not fall; he shall be pronounced to have preserved his integrity, if this be the only point at issue.

σταθήσεται] *Shall be established. Shall be kept standing.* Matt. xii. 25, 26, πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ; Mark iii. 24. Luke xi. 18. Rev. vi. 17, ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ [*or* αὐτῶν], καὶ τίς δύναται σταθῆναι;

δυνατεῖ γάρ] *The power of Christ to secure His servants in the judgment is not affected by these differences of opinion on ceremonial points.* For δυνατεῖν see 2 Cor. xiii. 3, ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν (the only passage in which it occurs without variety of reading).

ὁ κύριος] *That Master.* From τῷ ἰδίῳ κυρίῳ above.

5. ὃς μέν] Another illustration. The observance of the ceremonial Law in its prescription of holy days and seasons. See Gal. iv. 10, ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ καιροὺς καὶ ἐνιαυτούς. Col. ii. 16, μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει ἢ ἐν πόσει ἢ ἐν μέρει ἑορτῆς ἢ νουμηνίας ἢ σαββάτων.

κρίνει] *Judges, accounts, reckons.* So in Acts xiii. 46, καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς. xxvi. 8, τί ἄπιστον κρίνεται παρ' ὑμῖν κ.τ.λ.

παρ' ἡμέραν] *Side by side with, in comparison with,* and so *beyond, more than, in preference to.* See note on i. 25, παρά.

πᾶσαν ἡμέραν] Understand ἴσην, as implied in the contrast with the clause above.

ἕκαστος] *Though essentially indifferent, these matters require that a Christian judgment be exercised upon them by the individual.*

πληροφορείσθω] *Be satisfied; fully assured.* See note on iv. 21, πληροφορηθείς.

6. ὁ φρονῶν] *He who minds the day; makes a sentiment of it; has a thought and feeling about it.* See note on viii. 5, φρονοῦσιν. *All these things must be viewed in their religious bearing, in their aspect towards Christ* (κυρίῳ φρονεῖ, ἐσθίει, &c.): *then we shall be safe in either decision regarding them.*

κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ τῷ Θεῷ· καὶ ὁ μὴ ἐσθίων κυρίῳ οὐκ ἐσθίει καὶ εὐχαριστεῖ τῷ Θεῷ. οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, καὶ οὐδεὶς 7 ἑαυτῷ ἀποθνήσκει. ἐάν τε γὰρ ζῶμεν, τῷ κυρίῳ 8 ζῶμεν, ἐάν τε ἀποθνήσκωμεν, τῷ κυρίῳ ἀποθνήσκομεν. ἐάν τε οὖν ζῶμεν ἐάν τε ἀποθνήσκωμεν, τοῦ κυρίου ἐσμέν. εἰς τοῦτο γὰρ Χριστὸς 9 ἀπέθανεν καὶ ἔζησεν ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ. σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ 10

8. *Or* ἐάν τε ἀποθνήσκομεν (*twice*).

κυρίῳ...κυρίῳ] *In relation to a Master.*

εὐχαριστεῖ γάρ] *For he gives thanks. As he shows by giving thanks.*

καὶ ὁ μὴ ἐσθίων] *Even the scrupulous man, who refrains from this or that kind of food, or who eats only herbs, still thanks God over his scantier meal, and by so doing acknowledges his relation to Another.*

κυρίῳ οὐκ ἐσθίει] *In relation to a Master (with distinct reference to Christ) he refrains from eating, and none the less gives thanks to God.*

7, 8. οὐδεὶς γὰρ...ἀποθνήσκομεν] *This reference of everything, not to himself, but to another—this relation to another, even Christ—is the characteristic of a Christian both in his life and in his death.*

8. ἐάν τε οὖν ζῶμεν] *And the necessary inference from this reference and relation to another, is, that we belong to that other. Death itself does not break the tie. In life and in death we are His.*

9. εἰς τοῦτο γάρ] *A result which was the direct object of the death and resurrection of Christ, and which consequently He will not now frustrate.*

ἀπέθανεν καὶ ἔζησεν] Rev. i. 18, ἐγενόμην νεκρὸς καὶ ἰδοὺ ζῶν εἰμὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. The *tense* of ἔζησεν points to the moment of resurrection.

κυριεύσῃ] Gen. iii. 16, LXX. καὶ αὐτός σου κυριεύσει. 2 Chron. xx. 6, καὶ σὺ κυριεύεις πασῶν τῶν βασιλειῶν τῶν ἐθνῶν. Dan. ii. 39, καὶ βασιλεία τρίτη...ἥ κυριεύσει πάσης τῆς γῆς. See note on vi. 9, κυριεύει.

10. σὺ δὲ τί] *This relation to Christ is inconsistent with any*

καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου; πάντες 11 γὰρ παραστησόμεθα τῷ βήματι τοῦ Θεοῦ. γέγραπται γάρ, Ζῶ ἐγώ, λέγει Κύριος, ὅτι ἐμοὶ

similar relation to man. We cannot belong, we cannot be accountable in the highest sense, to more than one Person.

σὺ δέ] That is, ὁ μὴ ἐσθίων, ὁ φρονῶν τὴν ἡμέραν, &c. *The man not yet emancipated in conscience from the ceremonial yoke.*

ἢ καὶ σύ] That is, ὁ ἐσθίων, ὁ μὴ φρονῶν, &c. *The more enlightened Christian.*

παραστησόμεθα] *We shall present ourselves beside, at, before* (see note on ii. 11, παρά). Compare 2 Cor. v. 10, φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ. See note on vi. 13, παριστάνετε...παραστήσατε.

βήματι] Found in the two senses, of (1) *a step*, as in Deut. ii. 5, LXX. οὐδὲ βῆμα ποδός. Ecclus. xix. 30, βήματα ἀνθρώπου ἀναγγελεῖ τὰ περὶ αὐτοῦ. xlv. 9. Acts vii. 5; (2) *a stage*, as in Nehem. viii. 4, ἐπὶ βήματος ξυλίνου κ.τ.λ. or *tribunal*; in Matt. xxvii. 19. John xix. 13. Acts xii. 21. xviii. 12, 16, 17, ἔμπροσθεν τοῦ βήματος. xxv. 6, 10, 17, ἐπὶ τοῦ βήματος Καίσαρος ἑστώς εἰμι κ.τ.λ.

11. γέγραπται γάρ] Isai. xlv. 23, 24, LXX. κατ' ἐμαυτοῦ ὀμνύω...ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ ὀμεῖται πᾶσα γλῶσσα τὸν Θεόν.

Ζῶ ἐγώ...ὅτι] If this phrase stood alone, we might understand it to mean, *I live, because*, &c., that is, *My life depends upon, I stake my existence upon, the truth of the following statement.* But an examination of parallel passages gives us variations which could not thus be explained. For instance, Num. xiv. 28, LXX. ζῶ ἐγώ, λέγει Κύριος, εἰ μή...οὕτω ποιήσω ὑμῖν. 1 Sam. xix. 6, ζῇ Κύριος, εἰ ἀποθανεῖται. Ezek. v. 11, ζῶ ἐγώ, λέγει Ἀδωναὶ Κύριος, εἰ μή...καὶ ἐγὼ ἀπώσομαί σε κ.τ.λ. xiv. 16, 18, 20, ζῶ ἐγώ, εἰ...ζῶ ἐγώ, οὐ μὴ ῥύσωνται υἱούς...ζῶ ἐγώ, ἐὰν υἱοὶ ἢ θυγατέρες ὑπολειφθῶσιν αὐτοῖς κ.τ.λ. xvii. 16, ζῶ ἐγώ...ἐὰν μή κ.τ.λ. xxxiii. 11, ζῶ ἐγώ...οὐ βούλομαι κ.τ.λ. xxxv. 11, ζῶ ἐγώ, λέγει Κύριος Κύριος, καὶ ποιήσω ἐν σοί κ.τ.λ. We must therefore regard the ζῶ ἐγώ as a detached clause, meaning, *By my life, As I live.* The εἰ or ἐάν in the above quotations implies (as in the Hebrew) a suppressed clause, οὐ ζῶ, or οὐ πιστός εἰμι, to explain the negative sense which they convey. The ὅτι in this place is *that*, not *because*, depending on ὀμνύω in the passage quoted from Isaiah. Compare, for like phrases of asseveration (with ὅτι), 2 Cor. i. 18, πιστὸς δὲ ὁ Θεός, ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἔστιν ναὶ καὶ οὔ.

κάμψει πᾶν γόνυ καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ Θεῷ. ἄρα ἕκαστος ἡμῶν 12 περὶ ἑαυτοῦ λόγον ἀποδώσει τῷ Θεῷ.

Μηκέτι οὖν ἀλλήλους κρίνωμεν, ἀλλὰ τοῦτο 13 κρίνατε μᾶλλον, τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον. οἶδα καὶ πέπεισμαι ἐν 14

11. *Or* ἐξ. π. γλ. 12. *Or* ἀ. οὖν ἕ. *Or* λ. δώσει. *Or omit* τῷ Θεῷ.

xi. 10, ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοί, ὅτι ἡ καύχησις αὕτη οὐ φραγήσεται κ.τ.λ.

ἐμοὶ κάμψει πᾶν γόνυ] In token of submission. The verb is used *intransitively* here and in Phil. ii. 10; *transitively* in xi. 4, and Eph. iii. 14. See note on xi. 4, ἔκαμψαν γόνυ.

ἐξομολογήσεται] *Shall tell out its acknowledgments;* whether in the form of *confession*, as in Matt. iii. 6. Mark i. 5. Acts xix. 18. James v. 16; or of *praise*, as in xv. 9. Matt. xi. 25. Luke x. 21. Verse 12 makes the former the predominant sense here, as in Phil. ii. 11 the same word is used (in allusion to the same passage of Isaiah xlv.) rather in the other sense: ἐξομολογήσηται ὅτι κύριος Ἰησοῦς Χριστός.

12. ἄρα] x. 17, ἄρα ἡ πίστις ἐξ ἀκοῆς. Luke xi. 48, ἄρα μάρτυρές ἐστε κ.τ.λ. 1 Cor. xv. 18, ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ ἀπώλοντο. 2 Cor. vii. 12. Heb. iv. 9, ἄρα ἀπολείπεται σαββατισμός κ.τ.λ.

περὶ ἑαυτοῦ] *About himself, not about his neighbours.* Therefore (1) let him take heed to his own conduct: (2) let him refrain from censuring another's.

λόγον ἀποδώσει] Matt. xii. 36, ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. Acts xix. 40, ἀποδοῦναι λόγον περὶ τῆς συστροφῆς ταύτης. Heb. xiii. 17, ὡς λόγον ἀποδώσοντες. 1 Pet. iv. 5, οἱ ἀποδώσουσιν λόγον τῷ ἑτοίμως ἔχοντι κρῖναι ζῶντας καὶ νεκρούς. The converse of αἰτεῖν λόγον in 1 Pet. iii. 15.

13. ἀλλὰ τοῦτο] *But if you must be judges, let this be your judgment—not to place a stumblingblock in your brother's way.* The *tense* of κρίνατε expresses *once for all;* as that of κρίνωμεν (above) denotes *habitually.*

πρόσκομμα] See note on ix. 32, προσέκοψαν...προσκόμματος.

τῷ ἀδελφῷ] *Him who is a brother. Your brother.*

σκάνδαλον] See note on ix. 33, σκανδάλου.

14. καὶ πέπεισμαι] See note on viii. 38, πέπεισμαι γὰρ ὅτι.

ἐν κυρίῳ] *As one included in Christ, and exercising that union in the particular judgment here*

κυρίῳ Ἰησοῦ ὅτι οὐδὲν κοινὸν δι' αὐτοῦ· εἰ μὴ τῷ
15 λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν. εἰ γὰρ
διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, οὐκέτι κατὰ
ἀγάπην περιπατεῖς. μὴ τῷ βρώματί σου ἐκεῖνον

expressed. See notes on vi. 11, ἐν Χριστῷ Ἰησοῦ. ix. 1, ἐν Χριστῷ.

κοινόν] *Open to all,* as ἅγιος is *set apart for God.* Hence *unholy, defiled.* 1 Macc. i. 47, 62, καὶ θύειν ὕεια καὶ κτήνη κοινά... καὶ ὠχυρώθησαν ἐν αὐτοῖς τοῦ μὴ φαγεῖν κοινά. Mark vii. 2, κοιναῖς χερσίν. Acts x. 14, 28, κοινὸν καὶ ἀκάθαρτον. xi. 8. Heb. x. 29, τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος, ἐν ᾧ ἡγιάσθη. Rev. xxi. 27, οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν κοινὸν καὶ ὁ ποιῶν βδέλυγμα καὶ ψεῦδος. Thus the verb κοινοῦν, *to defile.* Matt. xv. 11. Mark vii. 15, &c. Acts xxi. 28. Heb. ix. 13.

οὐδὲν κ. δι' αὐτοῦ] *Nothing is unclean by means of itself. Nothing has any intrinsic or essential pollution.* Explained and limited by Mark vii. 15, οὐδέν ἐστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ δύναται αὐτὸν κοινῶσαι. In matters of ceremonial observance, defilement is not *essential* (δι' αὐτοῦ) but *relative* (ἐκείνῳ).

εἰ μή] *Except. Only. But with this exception. But you must add this exception.* Compare 1 Cor. vii. 17, εἰ μὴ ἑκάστῳ ὡς ἐμέρισεν ὁ κύριος...οὕτως περιπατείτω. Gal. i. 7, εἰ μή τινές εἰσιν οἱ ταράσσοντες ὑμᾶς.

15. εἰ γάρ] *And that relative defilement must be respected in your conduct; for,* &c. *Though you may not share the scruple, you must regard it; for, if you, for the sake of your own gratification, hurt or wound another, you break the law of charity.*

διὰ βρῶμα] *For the sake of a piece of food.* The absence of the article expresses *such a thing as food; so trifling and contemptible a thing.* It has almost the effect of ἀντὶ βρώσεως μιᾶς in Heb. xii. 16.

ὁ ἀδελφός σου] *One who is thy own brother.* Added (in sharp contrast with διὰ βρῶμα) to aggravate the heinousness of the sin.

λυπεῖται] *Is distressed, hurt, wounded.* But the clause which follows (μὴ τ. β. σ. ἐκεῖνον ἀπόλλυε κ.τ.λ.) gives to λυπεῖται a more serious aspect, as though *hurt* in the sense of *grieved* might pass on into *hurt* in the sense of *injured;* injured by being induced to follow the *example* of indifference to scruples before the conscience has accepted the *principle.*

ἀπόλλυε ὑπὲρ οὗ Χριστὸς ἀπέθανεν. μὴ βλασ- 16
φημείσθω οὖν ὑμῶν τὸ ἀγαθόν. οὐ γάρ ἐστιν ἡ 17
βασιλεία τοῦ Θεοῦ βρῶσις καὶ πόσις, ἀλλὰ
δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι

ἀπόλλυε] *Become the Apollyon of.* Rev. ix. 11, ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων. An awful warning as to the effect of wounding a conscience even in small matters. See 1 Cor. viii. 10, 11, οὐχὶ ἡ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν; ἀπόλλυται γὰρ ὁ ἀσθενῶν ἐν τῇ σῇ γνώσει, ὁ ἀδελφὸς δι' ὃν Χριστὸς ἀπέθανεν.

16. μὴ βλασφημείσθω] The place of ὑμῶν makes it emphatic: *the blessing which you, who are enlightened as to the true breadth and compass of the Christian liberty, enjoy in all such matters. Let not this which is in itself so good and comfortable a thing be exposed to reproach and censure, by being obtruded upon the notice of others who are not yet ripe for it.* See 1 Cor. x. 29, ἵνα τί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως;

βλασφημείσθω] See 1 Cor. x. 30, εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ; *If by God's favour to me (in enlightening my conscience) I am able to partake without scruple of any kind of food, why am I to expose myself to blame and reproach in my use of that for which I give thanks? There is a sort of jar and discord between my thanksgiving and the bystander's reproaches, which I ought by all means to avoid.* For βλασφημεῖσθαι in this sense, see iii. 8, καθὼς βλασφημούμεθα κ.τ.λ. 1 Tim. vi. 1, ἵνα μή...ἡ διδασκαλία βλασφημῆται. Tit. ii. 5, ἵνα μὴ ὁ λόγος τοῦ Θεοῦ βλασφημῆται. 2 Pet. ii. 2, δι' οὓς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται.

ὑμῶν τὸ ἀγαθόν] Equivalent to ἡ ἐξουσία ὑμῶν in 1 Cor. viii. 9, to ἡ σὴ γνῶσις in 1 Cor. viii. 11, and to ἡ ἐλευθερία μου in 1 Cor. x. 29.

17. οὐ γάρ ἐστιν] *It is not necessary—it is not worth while—for,* &c. *This is not the essence of the Gospel, this freedom to eat and to drink: the kingdom of God is something higher than this.*

ἡ βασιλεία κ.τ.λ.] Luke xvii. 21, ἰδοὺ γὰρ ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστίν.

βρῶσις καὶ πόσις] Col. ii. 16, μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει ἢ ἐν πόσει κ.τ.λ..

εἰρήνη κ. χ. ἐν πνεύματι] Gal. v. 22, ὁ δὲ καρπὸς τοῦ πνεύματός ἐστιν ἀγάπη, χαρά, εἰρήνη κ.τ.λ.

18 ἀγίῳ. ὁ γὰρ ἐν τούτῳ δουλεύων τῷ Χριστῷ
εὐάρεστος τῷ Θεῷ καὶ δόκιμος τοῖς ἀνθρώποις.
19 ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν καὶ τὰ τῆς οἰκο-
20 δομῆς τῆς εἰς ἀλλήλους. μὴ ἕνεκεν βρώματος
κατάλυε τὸ ἔργον τοῦ Θεοῦ. πάντα μὲν κα-

18. *Or omit the former* τῷ.

19. *Or* διώκομεν.

ἐν πνεύματι ἁγίῳ] *Inside* (*as their home or atmosphere or containing element*) *a* πνεῦμα ἅγιον. See notes on v. 5, διὰ πνεύματος ἁγίου. ix. 1, ἐν πνεύματι ἁγίῳ.

18. ἐν τούτῳ] *Herein. In this way. In the pursuit and exercise of these spiritual graces.* Acts xxiv. 16, ἐν τούτῳ καὶ αὐτὸς ἀσκῶ ἀπρόσκοπον συνείδησιν ἔχειν πρὸς τὸν Θεὸν καὶ τοὺς ἀνθρώπους διὰ παντός.

εὐάρεστος] See note on xii. 1, εὐάρεστον.

δόκιμος τοῖς ἀνθρώποις] By the gentleness and beauty of his character. See Luke ii. 52, καὶ Ἰησοῦς προέκοπτεν...χάριτι παρὰ Θεῷ καὶ ἀνθρώποις. 1 Pet. iii. 13, καὶ τίς ὁ κακώσων ὑμᾶς ἐὰν τοῦ ἀγαθοῦ ζηλωταὶ γένησθε; For δόκιμος, see xvi. 10, τὸν δόκιμον ἐν Χριστῷ. Also note on i. 28, ἐδοκίμασαν.

19. ἄρα οὖν] See note on vii. 3, ἄρα οὖν.

διώκωμεν] See note on ix. 30, διώκοντα...κατέλαβεν.

οἰκοδομῆς τῆς κ.τ.λ.] *Mutual improvement.* From the frequent application of the term *house* or *temple* to Christians collectively (as 1 Cor. iii. 17) and individually (as 1 Cor. vi. 19), the figure of *building* is naturally used to express their improvement and advancement in the Christian life. For example, Eph. ii. 22, ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε (*are in process of building up together*) εἰς κατοικητήριον τοῦ Θεοῦ ἐν πνεύματι. See xv. 2, εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν. 1 Cor. xiv. 3, 5, 12, 26, ἀνθρώποις λαλεῖ οἰκοδομήν...ἵνα ἡ ἐκκλησία οἰκοδομὴν λάβῃ... πάντα πρὸς οἰκοδομὴν γινέσθω. 2 Cor. x. 8, εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν ὑμῶν. xii. 19. xiii. 10. Eph. iv. 12, 16, 29, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ κ.τ.λ.

τῆς εἰς ἀλλήλους] Compare i. 12, διὰ τῆς ἐν ἀλλήλοις πίστεως.

20. ἕνεκεν βρώματος] See note on verse 15, διὰ βρῶμα.

κατάλυε] Perhaps suggested by οἰκοδομῆς above, λύειν or καταλύειν being the exact opposite of οἰκοδομεῖν. See John ii. 19, 20, λύσατε τὸν ναὸν τοῦτον... τεσσεράκοντα καὶ ἓξ ἔτεσιν ᾠκο-

θαρά, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίοντι. καλὸν τὸ μὴ φαγεῖν κρέα μηδὲ 21 πιεῖν οἶνον μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει. σὺ πίστιν ἣν ἔχεις κατὰ σεαυτὸν ἔχε 22

22. *Or* π. ἔχεις· (*or* π. ἔχεις;) κ.

δομήθη ὁ ναὸς οὗτος. Gal. ii. 18, εἰ γὰρ ἃ κατέλυσα ταῦτα πάλιν οἰκοδομῶ κ.τ.λ.

τὸ ἔργον τοῦ Θεοῦ] Explained by Phil. i. 6, ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπιτελέσει κ.τ.λ. See also 1 Cor. iii. 9, Θεοῦ γάρ ἐσμεν συνεργοί...Θεοῦ οἰκοδομή ἐστε. *To wound the weak conscience in the manner spoken of is to thwart and eventually to destroy the good work which God had begun in that soul.*

πάντα μὲν καθαρά] Limited as above: see note on verse 14, οὐδὲν κοινὸν δι' αὐτοῦ.

ἀλλὰ κακόν] *But woe to the man whose disregard of ceremonial rules puts a snare in another's way.*

διὰ προσκόμματος] *Through, amidst, in a state of, offence. Who so eats as to cause an impediment or snare to another.* See note on ii. 27, διὰ γράμματος.

21. καλὸν τὸ μή] *It is well to forego anything—the most innocent enjoyments, the very necessaries, of life,—if the use of them can by possibility wound the conscience or injure the soul of another.* 1 Cor. viii. 13, εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω. The form κρέα (or κρέατα), common in the Septuagint, occurs only in these two places of the New Testament.

μηδὲ ἐν ᾧ] *Nor (to do) anything wherein thy brother stumbles.* (The words added in the received text, ἢ σκανδαλίζεται ἢ ἀσθενεῖ, though not without strong support, are probably a gloss.) The force of ἐν is best seen by an inversion of the rendering: *anything which involves (contains in itself) thy brother's fall.* In 1 Cor. x. 31, the ποιεῖν (here *understood*) is *expressed:* εἴτε οὖν ἐσθίετε εἴτε πίνετε εἴτε τι ποιεῖτε κ.τ.λ. For the sense of προσκόπτει, compare 1 Cor. viii. 9, βλέπετε δὲ μή πως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθενέσιν. See also note on ix. 32, προσέκοψαν...προσκόμματος.

22. σύ] *The man of Christian freedom:* the ἢ καὶ σύ of verse 10.

σὺ πίστιν] *Your faith is strong. You have none of these weak scruples. Enjoy then the blessing which God has thus given you. But enjoy it* κατὰ σεαυτόν, *not obtruding it upon*

ἐνώπιον τοῦ Θεοῦ. μακάριος ὁ μὴ κρίνων ἑαυτὸν
23 ἐν ᾧ δοκιμάζει. ὁ δὲ διακρινόμενος ἐὰν φάγῃ
κατακέκριται, ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὃ
οὐκ ἐκ πίστεως ἁμαρτία ἐστίν.

XV. 1 Ὀφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενή-

others: and enjoy it ἐνώπιον τοῦ Θεοῦ, *as one who must give account.*

πίστιν] *Confidence.* See πιστεύει in verse 2, and πίστεως in verse 23.

ἣν ἔχεις] Observe the alternative reading, which omits ἣν, and reads either ἔχεις· or ἔχεις; κατὰ σεαυτόν] *As regards thyself. On thine own account. By thyself and to thyself.* See Acts xxviii. 16, ἐπετράπη τῷ Παύλῳ μένειν καθ' ἑαυτόν κ.τ.λ.

μακάριος ὁ μή] *And happy is he who has no misgivings, no self-accusing and self-condemning thoughts, in the matter of that which he approves; of that which he professes to think lawful and to do without scruple. Happy he whose practice, in the discarding of observances, does not outrun his convictions.* For κρίνειν in the sense (given it by the context) of *condemning*, compare, for example, John vii. 51. Acts xiii. 27. See note on ii. 1, κρίνων. For δοκιμάζειν, see note on i. 28, ἐδοκίμασαν.

23. ὁ δὲ διακρινόμενος] *He who doubts:* see note on iv. 20, διεκρίθη.

κατακέκριται] *Is already (by the very act of eating) condemned.* Compare John iii. 18, ὁ μὴ πιστεύων ἤδη κέκριται. See note on vii. 2, κατήργηται ἀπό.

ἐκ πίστεως] *Out of (as the result of) confidence:* that is, with the full conviction that he is doing right.

πᾶν δέ] *And (not only this particular act, but) everything which is not done out of a conviction that it is right is sin.*

XV. 1. Ὀφείλομεν δέ] Closely connected with the foregoing chapter. See xiv. 1, τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε κ.τ.λ.

οἱ δυνατοί ... τῶν ἀδυνάτων] *Persons of strong and weak faith;* enlightened or unenlightened as to the extent of our Christian freedom. For applications of the words δυνατός and ἀδύνατος to *persons*, as here, see, for example, 2 Cor. xii. 10, ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι. xiii. 9, χαίρομεν γὰρ ὅταν ἡμεῖς ἀσθενῶμεν ὑμεῖς δὲ δυνατοὶ ἦτε. Acts xiv. 8, καί τις ἀνὴρ ἐν Λύστροις ἀδύνατος τοῖς ποσὶν ἐκάθητο.

ματα τῶν ἀδυνάτων βαστάζειν καὶ μὴ ἑαυτοῖς ἀρέσκειν. ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω 2 *εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν. καὶ γὰρ ὁ Χρι-* 3 *στὸς οὐχ ἑαυτῷ ἤρεσεν, ἀλλὰ καθὼς γέγρα-πται, Οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σὲ ἐπέπεσαν ἐπ' ἐμέ. ὅσα γὰρ προεγράφη,* εἰς 4 *τὴν ἡμετέραν διδασκαλίαν ἐγράφη, ἵνα διὰ τῆς*

βαστάζειν] Matt. viii. 17, *αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν.* Gal. vi. 2, *ἀλλήλων τὰ βάρη βαστάζετε.*

2. *τῷ πλησίον ἀρεσκέτω*] 1 Cor. x. 33, *καθὼς κἀγὼ πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν τὸ ἐμαυτοῦ σύμφορον ἀλλὰ τὸ τῶν πολλῶν ἵνα σωθῶσιν.* In any *other* sense than this (*εἰς τὸ ἀγαθόν... πρὸς οἰκοδομήν...ἵνα σωθῶσιν*) he *disclaims* and *forbids* pleasing men: Gal. i. 10, *εἰ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἤμην.* Eph. vi. 6, *μὴ κατ' ὀφθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι.* 1 Thess. ii. 4, *οὕτως λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες ἀλλὰ Θεῷ.*

εἰς...πρός] The same distinction of the *immediate* and *ultimate* object by the help of *εἰς* and *πρός*, is seen in Eph. iv. 12, *πρὸς τὸν καταρτισμὸν τῶν ἁγίων, εἰς ἔργον διακονίας κ.τ.λ.* For *οἰκοδομή*, see note on xiv. 19, *οἰκοδομῆς τῆς κ.τ.λ.*

3. *καὶ γὰρ ὁ Χριστός*] *For even Christ—how much less we!*

ἀλλὰ καθώς] *But, on the contrary, so entirely forgot Himself that He bore the very reproaches which were designed for another—even for God.*

καθὼς γέγραπται] Psalm lxix. 9, LXX. *ὅτι ὁ ζῆλος τοῦ οἴκου σου κατέφαγέ με, καὶ οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σὲ ἐπέπεσον ἐπ' ἐμέ.*

4. *ὅσα γάρ*] *I thus apply the above words from the Old Testament—for, &c.*

προεγράφη] The verb *προγράφειν* has two uses: (1) *to write before, aforetime*; as here and Eph. iii. 3, *καθὼς προέγραψα ἐν ὀλίγῳ κ.τ.λ.*; (2) *to write forth, publicly* (as a notice or proclamation); as Gal. iii. 1, *οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη κ.τ.λ.* and (probably, considering the addition of *πάλαι*) Jude 4, *οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα.*

διδασκαλίαν] 2 Tim. iii. 16, *πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν κ.τ.λ.* The word *διδασκαλία* is used, in the New Testament, only by St

ὑπομονῆς καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν
5 τὴν ἐλπίδα ἔχωμεν. ὁ δὲ Θεὸς τῆς ὑπομονῆς
καὶ τῆς παρακλήσεως δῴη ὑμῖν τὸ αὐτὸ φρονεῖν
6 ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν, ἵνα ὁμοθυ-
μαδὸν ἐν ἑνὶ στόματι δοξάζητε τὸν Θεὸν καὶ

xv. 4. *Or omit the 2nd* διά.

Paul (except in quotation, Matt. xv. 9. Mark vii. 7); 15 times in the Epistles to Timothy and Titus, and four times elsewhere. See xii. 7, εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ. Also Prov. ii. 17, LXX. ἡ ἀπολιποῦσα διδασκαλίαν νεότητος. Isai. xxix. 13. Jer. x. 8, παιδεία ματαιοτήτων ἐν αὐτοῖς ξύλον ἐστίν.

ἵνα διὰ τῆς] *That we may have the hope (which is ours as Christians) by means of,* &c. *That our hope may be maintained by,* &c.

διὰ τῆς ὑ. καὶ διὰ τῆς] If the second διά is retained, it may be better to take τῶν γραφῶν as belonging to τῆς παρακλήσεως only. *By means of* (1) *that patience (which is so essential a Christian grace) and by means of* (2) *that encouragement which belongs to (is contained in) the Scriptures.*

τὴν ἐλπίδα] See note on xii. 12, τῇ ἐλπίδι.

5. *And may the God of (to whom belongs; the Author and Giver of) that patience and that encouragement,* &c. Compare verses 13, 33, ὁ δὲ Θεὸς τῆς ἐλπίδος...ὁ δὲ Θεὸς τῆς εἰρήνης. xvi. 20. 2 Cor. i. 3, ὁ πατὴρ τῶν οἰκτιρμῶν καὶ Θεὸς πάσης παρακλήσεως. Phil. iv. 9. 1 Thess. v. 23. For ὑπομονή, see note on v. 3, ὑπομονήν. For παράκλησις, note on xii. 8, παρακαλῶν...παρακλήσει.

δῴη] Later form of δοίη. Eph. i. 17. 2 Thess. iii. 16, ὁ κύριος τῆς εἰρήνης δῴη ὑμῖν τὴν εἰρήνην κ.τ.λ. 2 Tim. i. 16, 18, δῴη αὐτῷ ὁ κύριος εὑρεῖν ἔλεος κ.τ.λ.

τὸ αὐτὸ φρονεῖν] See note on xii. 16, τὸ αὐτὸ εἰς.

κατά] *According to (the teaching, example, and Spirit of) Christ Jesus.* See Col. ii. 8, καὶ οὐ κατὰ Χριστόν.

6. ὁμοθυμαδόν] The word occurs 11 times in the Acts; and there only (in the New Testament) with this exception.

ἐν ἑνὶ στόματι] See note on x. 9, ἐν τῷ στόματί σου.

δοξάζητε] See note on i. 21, ἐδόξασαν.

τὸν Θεὸν καὶ πατέρα] Either, *the God and Father of our Lord* (compare John xx. 17, ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ Θεόν μου καὶ Θεὸν ὑμῶν.

πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. διὸ 7 προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς εἰς δόξαν τοῦ Θεοῦ. λέγω γὰρ Χριστὸν διάκονον γενέσθαι περιτομῆς 8 ὑπὲρ ἀληθείας Θεοῦ εἰς τὸ βεβαιῶσαι τὰς

8. *Or* γεγενῆσθαι.

Eph. i. 17, ὁ Θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ); or *Him who is* (1) *God, and* (2) *Father of our Lord.* The latter seems more in accordance with the *common* Scripture usage.

7. προσλαμβάνεσθε] See notes on xi. 15, πρόσληψις. xiv. 1, προσλαμβάνεσθε.

καθὼς καί] *We may well show consideration for others, without regard to differences of opinion or attainment, when we think how Christ took to Himself Jew and Gentile, men of all races and histories, that so He might show forth the eternal praise of God's holy name.*

προσελάβετο] The *tense* expresses Christ's work of redemption as *a single act* of *receiving to Himself* the whole Church, of Jews and Gentiles alike.

εἰς δόξαν] *Unto glory; manifestation of God as that which He is;* especially (here) as a God of *truth* (ὑπὲρ ἀληθείας Θεοῦ, verse 8). See note on iv. 20, δοὺς δόξαν.

8. λέγω γάρ] *For I say—my statement is—that Christ became a minister* (*servant*) *of Jews and Gentiles alike; of Jews, in vindication of God's veracity, that he might make good the promises made to the fathers; of Gentiles, to draw forth a world-wide acknowledgment of that mercy which* (*according to many express predictions of the Old Testament Scriptures*) *was to unite in one chorus of praise the most diverse and opposite conditions of mankind.*

διάκονον] Matt. xx. 28, ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι, ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν. Mark x. 45. Luke xxii. 27, ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἰμὶ ὡς ὁ διακονῶν.

περιτομῆς] The absence of the article lays stress on the *quality. Persons having the characteristic of circumcision.* See note on iii. 30, περιτομὴν ...καὶ ἀκροβυστίαν.

ὑπὲρ ἀληθείας Θεοῦ] *In behalf* (*vindication*) *of truthfulness on the part of God.* The absence of the article emphasizes *the particular attribute* in question.

εἰς τὸ βεβαιῶσαι τ. ἐ] See iv. 16, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν.

9 ἐπαγγελίας τῶν πατέρων, τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν Θεόν, καθὼς γέγραπται, Διὰ τοῦτο ἐξομολογήσομαί σοι ἐν ἔθ-
10 νεσιν καὶ τῷ ὀνόματί σου ψαλῶ. καὶ πάλιν λέγει, Εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ
11 αὐτοῦ. καὶ πάλιν, Αἰνεῖτε πάντα τὰ ἔθνη τὸν κύριον, καὶ ἐπαινεσάτωσαν αὐτὸν

11. *Or* κ. π. λέγει.

τὰς ἐπαγγελίας] See note on ix. 4, αἱ ἐπαγγελίαι.

τῶν πατέρων] *Belonging to* (that is, *given to*) *the ancestors* of the nation. Gal. iii. 16, τῷ δὲ Ἀβραὰμ ἐρρέθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ. See note on ix. 5, οἱ πατέρες. The genitive as, for example, in Gal. iii. 14, ἡ εὐλογία τοῦ Ἀβραάμ, explained by Heb. vii. 6, τὸν ἔχοντα τὰς ἐπαγγελίας.

9. τὰ δὲ ἔθνη] *And so that the Gentiles should*, &c. An incomplete construction, appended to διάκονον γενέσθαι περιτομῆς, and expressing the second half of the work of Christ.

ὑπέρ] *For. On the subject of.* As in 1 Cor. x. 30, ὑπὲρ οὗ ἐγὼ εὐχαριστῶ. Eph. i. 16. v. 20.

δοξάσαι] The *tense* expresses *one comprehensive act of thanksgiving* on their admission once for all into the Church of God. For δοξάζειν, see note on i. 21, ἐδόξασαν.

καθὼς γέγραπται] A combination of passages of the Old Testament in which τὰ ἔθνη (οἱ λαοί) are spoken of as partakers of God's blessings in common with ὁ λαὸς αὐτοῦ.

γέγραπται] Psalm xviii. 49 (2 Sam. xxii. 50), LXX. διὰ τοῦτο ἐξ. σοι ἐν ἔθνεσι, Κύριε, καὶ τῷ κ.τ.λ.

ἐξομολογήσομαι] See note on xiv, 11, ἐξομολογήσεται.

καὶ τῷ] Dative of relation. *In honour of.*

ὀνόματι] See note on i. 5, ὀνόματος.

ψαλῶ] 1 Cor. xiv. 15, ψαλῶ τῷ πνεύματι, ψαλῶ [δὲ] καὶ τῷ νοΐ. Eph. v. 19. James v. 13.

10. λέγει] Deut. xxxii. 43, LXX.

εὐφράνθητε] Luke xv. 32, εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει. Acts ii. 26 (from Psalm xvi. 9, LXX.), ηὐφράνθη μου ἡ καρδία καὶ ἠγαλλιάσατο ἡ γλῶσσά μου.

11. καὶ πάλιν] Psalm cxvii. 1, LXX. αἰνεῖτε τὸν Κύριον πάντα τὰ ἔθνη, ἐπαινέσατε αὐτὸν πάντες οἱ λαοί.

πάντες οἱ λαοί. καὶ πάλιν Ἡσαΐας λέγει, 12 Ἔσται ἡ ῥίζα τοῦ Ἰεσσαί, καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν· ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν. ὁ δὲ Θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς 13 πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει πνεύματος ἁγίου.

Πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ 14 περὶ ὑμῶν, ὅτι καὶ αὐτοὶ μεστοί ἐστε ἀγαθωσύ-

12. λέγει] Isai. xi. 10, LXX. καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἡ ῥίζα κ.τ.λ.

ἡ ῥίζα τοῦ Ἰεσσαί] Rev. v. 5, ἡ ῥίζα Δανείδ. xxii. 16, ἐγώ εἰμι ἡ ῥίζα καὶ τὸ γένος Δανείδ. It seems doubtful whether ῥίζα is here used for the *produce* of the root (compare Isai. xi. 1 with 10, ἐξελεύσεται ῥάβδος ἐκ τῆς ῥίζης Ἰεσσαί, καὶ ἄνθος ἐκ τῆς ῥίζης ἀναβήσεται...καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἡ ῥίζα τοῦ Ἰεσσαί κ.τ.λ.); or whether in its proper sense of *stock* or *origin*, marking Christ as no less the *Creator* than the *Offspring*, the *Lord* as well as the *Son* of David (Matt. xxii. 42—46).

ἀνιστάμενος] Heb. vii. 11, 15, ἕτερον ἀνίστασθαι ἱερέα...ἀνίσταται ἱερεὺς ἕτερος.

13. τῆς ἐλπίδος...τῇ ἐλπίδι] The choice of the particular grace may be suggested by ἐλπιοῦσιν in verse 12. *Of that hope. In that hope.*

περισσεύειν] See note on iii. 7, ἐπερίσσευσεν.

ἐν δυνάμει] *In (as its region or atmosphere) a power belonging to a* πνεῦμα ἅγιον. See note on v. 5, διὰ πνεύματος ἁγίου.

14. καὶ αὐτὸς ἐγώ] *Even I myself:* though I thus write as if you *needed* these gifts. Heb. vi. 9, πεπείσμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, τὰ κρείσσονα καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτως λαλοῦμεν.

καὶ αὐτοί] *Even yourselves;* before the utterance of these prayers for you.

μεστοί ἐστε] See note on i. 29, μεστούς. Add James iii. 17, ἡ δὲ ἄνωθεν σοφία...μεστὴ ἐλέους καὶ καρπῶν ἀγαθῶν.

ἀγαθωσύνης] Psalm xxxviii. 20, LXX. οἱ ἀνταποδιδόντες κακὰ ἀντὶ ἀγαθῶν ἐνδιέβαλλόν με, ἐπεὶ κατεδίωκον ἀγαθωσύνην. lii. 3, ἠγάπησας κακίαν ὑπὲρ ἀγαθωσύνην. Gal. v. 22, ὁ δὲ καρπὸς τοῦ πνεύματός ἐστιν...χρηστότης,

νης, πεπληρωμένοι πάσης γνώσεως, δυνάμενοι καὶ
15 ἀλλήλους νουθετεῖν. τολμηροτέρως δὲ ἔγραψα
ὑμῖν ἀπὸ μέρους, ὡς ἐπαναμιμνήσκων ὑμᾶς διὰ
16 τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ Θεοῦ εἰς τὸ
εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη,
ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ, ἵνα γέ-

15. *Or* τολμηρότερον.

ἀγαθωσύνη. Eph. v. 9, ὁ γὰρ καρπὸς τοῦ φωτὸς ἐν πάσῃ ἀγαθωσύνῃ. 2 Thess. i. 11, πᾶσαν εὐδοκίαν ἀγαθωσύνης (*all good pleasure of goodness*; that is, *all that goodness which is pleasing to Him*).

πεπληρωμένοι] See note on i. 29, πεπληρωμένους.

καὶ ἀλλήλους] *Not only yourselves, but one another also.*

νουθετεῖν] Acts xx. 31, μετὰ δακρύων νουθετῶν ἕνα ἕκαστον. 1 Cor. iv. 14, ὡς τέκνα μου ἀγαπητὰ νουθετῶ. Col. i. 28. iii. 16. 1 Thess. v. 12, 14. 2 Thess. iii. 15, νουθετεῖτε ὡς ἀδελφόν.

15. τολμηροτέρως] *The more boldly* on this very account; namely, because of your large endowment with the grace of God.

ἔγραψα] In the *present* letter; as in 1 Cor. v. 11. ix. 15. Gal. vi. 11. Philem. 19, 21. 1 Pet. v. 12. 1 John ii. 14, 21, 26. v. 13.

ἀπὸ μέρους] *In some degree.* Connect with τολμηροτέρως. Compare verse 24. See note on xi. 25, ἀπὸ μέρους.

ὡς ἐπαναμιμνήσκων] *As further reminding you. By way of an additional reminder to you. I am not teaching, I am reminding you; nor even reminding you as of a thing forgotten, but as of a thing already in your mind.* This (classical) double compound occurs only here in Scripture. For the sense, compare 2 Pet. i. 12, διὸ μελλήσω ἀεὶ ὑμᾶς ὑπομιμνήσκειν περὶ τούτων, καίπερ εἰδότας καὶ ἐστηριγμένους ἐν τῇ παρούσῃ ἀληθείᾳ. iii. 1, ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολήν, ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ διάνοιαν.

διὰ τὴν χάριν] *Because of the grace, &c. In virtue of my special commission to the Gentiles.* See notes on i. 5, χάριν καὶ ἀποστολήν. xii. 3, διὰ τῆς χάριτος.

16. λειτουργόν] See note on xiii. 6, λειτουργοί.

ἱερουργοῦντα] Properly, *performing sacred rites.* Here τὸ εὐαγγέλιον (by a very common application of the cognate accu-

νηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν πνεύματι ἁγίῳ. ἔχω οὖν τὴν καύ- 17
χησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς τὸν Θεόν. οὐ 18
γὰρ τολμήσω τι λαλεῖν ὧν οὐ κατηργάσατο

18. *Or* τολμῶ.

sative) defines the *nature* of those rites: *offering up the Gospel as my sacrifice.* Compare i. 9, ᾧ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ.

ἵνα γένηται] The Apostle's thought now turns to the result and issue of his life-long sacrifice; namely, the presentation to God, at the last day, of the Gentile body converted and saved. The tense of γένηται shows that the προσφορά is not a continuous process, but a single act.

ἡ προσφορά] Equivalent here to παριστάνειν in 2 Cor. iv. 14, καὶ ἡμᾶς σὺν Ἰησοῦ ἐγερεῖ καὶ παραστήσει σὺν ὑμῖν. xi. 2, παραστῆσαι τῷ Χριστῷ. Col. i. 22, 28, παραστῆσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ...ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ.

εὐπρόσδεκτος] See verse 31, εὐπρόσδεκτος τοῖς ἁγίοις. 2 Cor. vi. 2. viii. 12. 1 Pet. ii. 5, ἀνενέγκαι πνευματικὰς θυσίας εὐπροσδέκτους Θεῷ.

ἡγιασμένη ἐν] *Consecrated in,* (*as the containing, embracing, comprehending element*). So Matt. iii. 11, βαπτίζω ἐν ὕδατι... βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί. John xvii. 17, 19, ἁγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου...ἡγιασμένοι ἐν ἀληθείᾳ. 1 Cor. i. 2, ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ. vii. 14, ἡγίασται...ἐν τῇ γυναικί κ.τ.λ. Eph. v. 26, ἵνα αὐτὴν ἁγιάσῃ...ἐν ῥήματι. Heb. x. 29, τὸ αἷμα.....ἐν ᾧ ἡγιάσθη. See notes on i. 7, κλητοῖς ἁγίοις. v. 5, διὰ πνεύματος ἁγίου. ix. 1, ἐν πνεύματι ἁγίῳ.

17. ἔχω οὖν] *I have then my* (τήν) *glorying—an exultation of my own* (Phil. ii. 17, εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν)—*but it is in Christ Jesus, not in myself.*

τὰ πρὸς τὸν Θεόν] Heb. ii. 17, πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν Θεόν.

18. οὐ γὰρ τολμήσω] *For I will not presume to mention anything which Christ wrought not through me. I will say nothing of the labours of others: I speak only of my own.* The stress is on ἐμοῦ. Which sense of τολμήσω (*dare*, or *deign*) is here to be preferred, seems doubtful: see note on v. 7, τολμᾷ.

κατηργάσατο] See notes on iv. 15, κατεργάζεται. vii. 8, κατηργάσατο.

Χριστὸς δι' ἐμοῦ εἰς ὑπακοὴν ἐθνῶν, λόγῳ καὶ
19 ἔργῳ, ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνά-
μει πνεύματος, ὥστε με ἀπὸ Ἰερουσαλὴμ καὶ
κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ

19. *Or* πν. ἁγίου.

εἰς ὑπακοὴν ἐθνῶν] *Unto obedience of (on the part of) Gentiles.* See i. 5, ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν. xvi. 26.

λόγῳ καὶ ἔργῳ] For λόγῳ, compare the enumeration in 1 Cor. xii. 8, 10, λόγος σοφίας... λόγος γνώσεως...προφητεία...γένη γλωσσῶν.....ἑρμηνεία γλωσσῶν. xiv. 6, γλώσσαις λαλῶν...ἢ ἐν ἀποκαλύψει ἢ ἐν γνώσει ἢ ἐν προφητείᾳ ἢ ἐν διδαχῇ. 2 Cor. x. 11, τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες. For ἔργῳ, see Acts xiii. 11. xiv. 10. xvi. 18. xix. 6, 11. 1 Cor. ii. 4, ἐν ἀποδείξει πνεύματος καὶ δυνάμεως. 1 Thess. i. 5, τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον ἀλλὰ καὶ ἐν δυνάμει καὶ ἐν πνεύματι ἁγίῳ κ.τ.λ.

19. ἐν δυνάμει...ἐν δυνάμει] *In a power of (belonging to, proved by) signs...in a power of (belonging to, given by) the Spirit.*

σημείων καὶ τεράτων] Both applied to the Christian miracles: τέρατα, with especial reference to their *supernatural character;* and σημεῖα, to their *object* as *signals of Christ.*

πνεύματος] For the absence of the article, see note on v. 5, διὰ πνεύματος ἁγίου.

ἀπὸ Ἰερουσαλήμ] As the common centre of all apostolical operations. Isai. ii. 3, LXX. ἐκ γὰρ Σιὼν ἐξελεύσεται νόμος, καὶ λόγος Κυρίου ἐξ Ἰερουσαλήμ. The actual starting-point of St Paul's own ministry would rather have been given as Damascus, Tarsus, or Antioch. See Acts ix. 20, 30. xi. 25, 26. xiii. 1, 2. xiv. 26, 27. Gal. i. 17. Yet St Paul too made Jerusalem his ἀφορμή. See Acts xviii. 22. xx. 16.

Ἰερουσαλήμ] Of the two forms, Ἰερουσαλήμ and Ἱεροσόλυμα, St Matthew, St Mark, and St John prefer the latter; St Luke and St Paul the former. St John indeed (and probably St Mark) never uses Ἰερουσαλήμ, and St Paul uses Ἱεροσόλυμα only in Gal. i. 17, 18. ii. 1.

κύκλῳ] Mark vi. 6, περιῆγεν τὰς κώμας κύκλῳ διδάσκων.

μέχρι] Both ἄχρι and μέχρι are used alike of *place* and *time:* ἄχρι is used far more frequently than μέχρι in Scripture. See i. 13, ἄχρι τοῦ δεῦρο. v. 13, 14, ἄχρι γὰρ νόμου...ἀπὸ Ἀδὰμ μέ-

εὐαγγέλιον τοῦ Χριστοῦ· οὕτως δὲ φιλοτιμού- 20
μενον εὐαγγελίζεσθαι, οὐχ ὅπου ὠνομάσθη Χρι-
στός, ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ,
ἀλλὰ καθὼς γέγραπται, Οἷς οὐκ ἀνηγγέλη 21

20. *Or* φιλοτιμοῦμαι.

χρι Μωυσέως. Acts xiii. 6, ἄχρι Πάφου. xxviii. 15, ἄχρι Ἀππίου Φόρου καὶ Τριῶν Ταβερνῶν.

μέχρι τοῦ Ἰλλυρικοῦ] A somewhat vague expression, with respect to (1) the particular district indicated, and (2) the extent of St Paul's connection with it. It is mentioned here as the extreme point which he had till now reached *in the direction of Rome;* but whether he had traversed it, or only reached its boundary, does not appear. In his only former visit to Europe (Acts xvi. xvii.) the history traces him from point to point, and excludes the idea of his having reached Illyricum in that journey. In Acts xx. 1, 2, which gives the brief record of his second tour in Europe, there is *room left for* a visit to Illyricum or its confines: for the words are as vague as possible, ἐξῆλθεν πορεύεσθαι εἰς Μακεδονίαν· διελθὼν δὲ τὰ μέρη ἐκεῖνα ...ἦλθεν εἰς τὴν Ἑλλάδα, where he wrote this epistle.

πεπληρωκέναι] Col. i. 25, πληρῶσαι τὸν λόγον τοῦ Θεοῦ (*to complete, fulfil, satisfy*; that is, *publish fully*).

20. οὕτως δέ] *And that I have done this* (*namely,* πεπληρωκέναι τὸ εὐαγγέλιον) *being ambitious to proclaim the Gospel thus —namely, not where Christ was named,* &c.

οὕτως] *In this way. By this rule. On this principle.* Explained by οὐχ ὅπου ὠνομάσθη Χριστός κ.τ.λ.

φιλοτιμούμενον] Agreeing with με above. The word φιλοτιμεῖσθαι, as the expression of a Christian ambition, occurs also in two other places: 2 Cor. v. 9, διὸ καὶ φιλοτιμούμεθα... εὐάρεστοι αὐτῷ εἶναι. 1 Thess. iv. 11, καὶ φιλοτιμεῖσθαι ἡσυχάζειν καὶ πράσσειν τὰ ἴδια κ.τ.λ. The alternative reading (φιλοτιμοῦμαι) looks like a correction from the more difficult construction.

ἵνα μὴ ἐπ' ἀλλότριον] Compare 2 Cor. x. 15, 16, οὐκ εἰς τὰ ἄμετρα καυχώμενοι ἐν ἀλλοτρίοις κόποις...οὐκ ἐν ἀλλοτρίῳ κανόνι εἰς τὰ ἕτοιμα καυχήσασθαι.

θεμέλιον] Applied to the *first teaching* of the Gospel in any place. 1 Cor. iii. 10, ὡς σοφὸς ἀρχιτέκτων θεμέλιον ἔθηκα, ἄλλος δὲ ἐποικοδομεῖ.

21. καθὼς γέγραπται] Isai, lii. 15, LXX.

περὶ αὐτοῦ ὄψονται, καὶ οἳ οὐκ ἀκηκόασιν συνήσουσιν.

22 Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν
23 πρὸς ὑμᾶς· νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασιν τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν

21. *Or γ.*, Ὄψονται οἷς οὐκ ἀ. π. αὐ., κ. 22. *Or* ἐν. πολλάκις τοῦ ἐλ.

22. διό] That is, owing to my exertions in preaching the Gospel where Christ was not known.

ἐνεκοπτόμην] Gal. v. 7, τίς ὑμᾶς ἐνέκοψεν τῇ ἀληθείᾳ μὴ πείθεσθαι; 1 Thess. ii. 18, ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς...καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς. As προκόπτειν (see note on xiii. 12, προέκοψεν) is (1) *to cut forward*, (2) *to forward by cutting*, (3) *to advance* or *make progress*; so ἐγκόπτω is (1) *to cut in*, (2) *to enclose* or *intercept by cutting*, (3) *to impede*. If προκόπτειν is derived from the practice of clearing the way for an army by cutting down trees or other obstacles in its way, ἐγκόπτειν may suggest the idea of an enemy impeding the progress of an army by trenches or barricades.

τὰ πολλά] *In those many respects which I have told you of* (i. 13). *So often.*

τοῦ] The *genitive* after a verb of *hindering*. Acts xxvii. 43, ἐκώλυσεν αὐτοὺς τοῦ βουλήματος.

23. νυνί] See note on iii. 21, νυνί.

μηκέτι τ. ἔχων] *Since I have no longer*, &c. For this Hellenistic use of μή, see note on ii. 14, μὴ ἔχοντες.

τόπον] *Place, space, room.* Dan. ii. 35, καὶ τόπος οὐχ εὑρέθη αὐτοῖς. Acts xxv. 16, τόπον τε ἀπολογίας λάβοι. Heb. xii. 17, μετανοίας γὰρ τόπον οὐχ εὗρεν. See also note on xii. 19, δότε τόπον.

κλίμασιν] The word κλίμα is properly *a slope*, and must be traced (in its sense of *clime* or *region*) to the apparent inclination of the sky to the horizon. It occurs, in Scripture, only (for the reading in Judges xx. 2, LXX. seems to be an error) in three of St Paul's Epistles belonging to this period of his life: 2 Cor. xi. 10, ἐν τοῖς κλίμασιν τῆς Ἀχαΐας. Gal. i. 21, ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας.

ἐπιποθίαν δὲ ἔχων] See i. 11, ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς. The form ἐπιποθία occurs here only. We have ἐπιπόθησις in 2 Cor. vii. 7, 11; and ἐπιπόθητος in Phil. iv. 1.

πρὸς ὑμᾶς ἀπὸ ἱκανῶν ἐτῶν, ὡς ἂν πορεύωμαι 24
εἰς τὴν Σπανίαν—ἐλπίζω γὰρ διαπορευόμενος
θεάσασθαι ὑμᾶς καὶ ἀφ' ὑμῶν προπεμφθῆναι
ἐκεῖ ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ.

24. *Or* ὑφ'.

ἀπὸ ἱκανῶν ἐτῶν] *For many years past.* Luke viii. 27, χρόνῳ ἱκανῷ. xxiii. 8, ἦν γὰρ ἐξ ἱκανῶν χρόνων θέλων ἰδεῖν αὐτόν.

24. ὡς ἄν] *Whenever.* 1 Cor. xi. 34, τὰ δὲ λοιπὰ ὡς ἂν ἔλθω διατάξομαι. Phil. ii. 23, τοῦτον μὲν οὖν ἐλπίζω πέμψαι ὡς ἂν ἀφίδω τὰ περὶ ἐμὲ ἐξαυτῆς. The sentence is interrupted by the words ἐλπίζω γάρ κ.τ.λ., and not resumed. The sense may be gathered from verse 28, ἀπελεύσομαι δι' ὑμῶν εἰς Σπανίαν.

εἰς τὴν Σπανίαν] This intention was not carried out before St Paul's *first* imprisonment at Rome, up to which we trace him step by step in the Acts. There is *room* for its execution in the interval between the first and the second imprisonment, through which our only certain guide is found in the Pastoral Epistles.

διαπορευόμενος] *In passing.* See verse 28, ἀπελεύσομαι δι' ὑμῶν.

θεάσασθαι] *To have beheld you. To have a sight of you.* The tense expresses a *summary* act. The verb θεᾶσθαι is used by St Paul here only.

ἀφ' ὑμῶν] *From* (not *by*) *you. On leaving you.* Judith x. 15, καὶ ἀφ' ἡμῶν προπέμψουσί σε κ.τ.λ. Notice however the alternative reading, ὑφ'.

προπεμφθῆναι] *To be sent forth. To be started on my way.* The word implies both a friendly farewell, and escort on the opening of a journey. The most graphic description of it is found in Acts xxi. 5, ἐξελθόντες ἐπορευόμεθα προπεμπόντων ἡμᾶς πάντων σὺν γυναιξὶν καὶ τέκνοις ἕως ἔξω τῆς πόλεως, καὶ θέντες τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν προσευξάμενοι ἀπησπασάμεθα ἀλλήλους, καὶ ἐνέβημεν εἰς τὸ πλοῖον, ἐκεῖνοι δὲ ὑπέστρεψαν εἰς τὰ ἴδια. Compare xv. 3. xx. 38. 1 Cor. xvi. 6, 11 (written in prospect of his present stay at Corinth), ἵνα ὑμεῖς με προπέμψητε οὗ ἐὰν πορεύωμαι ... προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ κ.τ.λ. 2 Cor. i. 16. Sometimes *provision* for the journey is plainly implied: Tit. iii. 13, σπουδαίως πρόπεμψον ἵνα μηδὲν αὐτοῖς λείπῃ. 3 John 6, 7.

ἐκεῖ] *There,* for *thither.* Matt. ii. 22, ἐκεῖ ἀπελθεῖν. xvii. 20, μετάβα ἔνθεν ἐκεῖ. John xviii. 3, ἔρχεται ἐκεῖ.

25 νυνὶ δὲ πορεύομαι εἰς Ἰερουσαλὴμ διακονῶν τοῖς
26 ἁγίοις. εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα

ἐὰν ὑμῶν] *If (when) first I have been in some degree satisfied with your company.* Compare i. 12, τοῦτο δέ ἐστιν, συνπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως.

ἀπὸ μέρους] One of St Paul's delicate touches of tenderness, implying that his stay with them, so far from wearying him, would but *partially* satisfy his longing after them. For the phrase, see note on xi. 25, ἀπὸ μέρους. xv. 15.

ἐμπλησθῶ] Luke i. 53, πεινῶντας ἐνέπλησεν ἀγαθῶν. vi. 25. John vi. 12. Acts xiv. 17, ἐμπιπλῶν τροφῆς καὶ εὐφροσύνης τὰς καρδίας ὑμῶν. The peculiarity here is the genitive of the *person*. But the sense is clear.

25. πορεύομαι εἰς Ἰερουσαλήμ] This is the journey referred to in Acts xx. 3, 16, μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν...ἔσπευδεν γάρ, εἰ δυνατὸν εἴη αὐτῷ, τὴν ἡμέραν τῆς πεντηκοστῆς γενέσθαι εἰς Ἰεροσόλυμα. xxi. 15, μετὰ δὲ τὰς ἡμέρας ταύτας ἐπισκευασάμενοι ἀνεβαίνομεν εἰς Ἰεροσόλυμα.

διακονῶν τοῖς ἁγίοις] The special purpose of the journey is accidentally mentioned in Acts xxiv. 17, ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου παρεγενόμην καὶ προσφοράς. For ἅγιος, see note on i. 7, κλητοῖς ἁγίοις.

26. εὐδόκησαν] A post-classical verb, meaning (1) *to think it well, to think fit, to be pleased, to desire*, with an infinitive; as here, and Luke xii. 32, εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. 1 Cor. i. 21, εὐδόκησεν ὁ Θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας. 2 Cor. v. 8, εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος κ.τ.λ. Gal. i. 15, ὅτε δὲ εὐδόκησεν [ὁ Θεὸς] ὁ ἀφορίσας με... ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί. Col. i. 19. 1 Thess. ii. 8. iii. 1. (2) *To be well pleased with, to take delight in*, with ἐν, or εἰς, or a simple accusative; as Matt. iii. 17, ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα. xii. 18, ὁ ἀγαπητός μου ὃν εὐδόκησεν ἡ ψυχή μου. xvii. 5. Mark i. 11. Luke iii. 22. 1 Cor. x. 5, ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν ηὐδόκησεν ὁ Θεός. 2 Cor. xii. 10, διὸ εὐδοκῶ ἐν ἀσθενείαις. 2 Thess. ii. 12. Heb. x. 6, 8, 38, ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ηὐδόκησας κ.τ.λ. 2 Pet. i. 17, εἰς ὃν ἐγὼ εὐδόκησα. See note on x. 1, εὐδοκία.

Μακεδονία καὶ Ἀχαΐα] (1) The same combination occurs in Acts xix. 21, διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν. 1 Thess. i. 7, 8, ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ...οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ Ἀχαΐᾳ κ.τ.λ. (2) For the fact of the collection referred to, compare 1 Cor. xvi. 1—4. 2 Cor. viii. ix.

κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἰερουσαλήμ. εὐδόκησαν γάρ, καὶ 27 ὀφειλέται εἰσὶν αὐτῶν· εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη, ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς. τοῦτο 28 οὖν ἐπιτελέσας καὶ σφραγισάμενος αὐτοῖς τὸν

28. *Or omit* αὐτοῖς.

κοινωνίαν] Like κοινωνεῖν (see note on xii. 13, κοινωνοῦντες), κοινωνία has the two senses of (1) *participation* or *communion;* either absolutely, or with τινός or εἴς τι of the *thing* in which, and πρός τινα or μετά τινος of the *person* (or thing personified) with whom, that participation exists: see Acts ii. 42, προσκαρτεροῦντες...τῇ κοινωνίᾳ. 1 Cor. i. 9, εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ. x. 16, κοινωνία ἐστὶν τοῦ αἵματος ...κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστίν; 2 Cor. vi. 14, τίς κοινωνία φωτὶ πρὸς σκότος; viii. 4, τὴν κοινωνίαν τῆς διακονίας. xiii. 13, ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν. Gal. ii. 9, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ κοινωνίας. Phil. i. 5, ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον. ii. 1, εἴ τις κοινωνία πνεύματος. iii. 10, [τὴν] κοινωνίαν [τῶν] παθημάτων αὐτοῦ. Philem. 6, ἡ κοινωνία τῆς πίστεώς σου. 1 John i. 3, 6, 7, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν· καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ Πατρός... ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ... κοινωνίαν ἔχομεν μετ' ἀλλήλων. (2) *Imparting* or *communication:* as here, κοινωνίαν ποιήσασθαι εἰς τοὺς πτωχούς κ.τ.λ. 2 Cor. ix. 13, δοξάζοντες τὸν Θεὸν ἐπὶ τῇ ἁπλότητι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας. Heb. xiii. 16, τῆς δὲ εὐποιίας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε.

27. εὐδόκησαν γάρ] *They thought fit, I say.* Strictly, *I assert it—for they did think fit.*

ὀφειλέται] See i. 14, ὀφειλέτης εἰμί.

εἰ γὰρ τοῖς] See 1 Cor. ix. 11, εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν;

τοῖς πνευματικοῖς αὐτῶν] *Those spiritual blessings which once were theirs (the Jews') only.* See xi. 17, &c.

ἐκοινώνησαν] *Shared in.* See note on xii. 13, κοινωνοῦντες.

λειτουργῆσαι] See note on xiii. 6, λειτουργοί.

28. ἐπιτελέσας] For ἐπιτελεῖν, *to accomplish* or *complete,* see 2 Cor. vii. 1. viii. 6, 11, ἵνα καθὼς προενήρξατο, οὕτως καὶ ἐπι-

καρπὸν τοῦτον, ἀπελεύσομαι δι' ὑμῶν εἰς Σπα-
29 νίαν. οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν πλη-
30 ρώματι εὐλογίας Χριστοῦ ἐλεύσομαι. παρα-
καλῶ δὲ ὑμᾶς διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χρι-
στοῦ καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος συνα-
γωνίσασθαί μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ

30. *Or* ὑ., ἀδελφοί, δ.

τελέσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύ-
την...νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπι-
τελέσατε...τὸ ἐπιτελέσαι ἐκ τοῦ
ἔχειν. Gal. iii. 3. Phil. i. 6. Heb. viii. 5. ix. 6. 1 Pet. v. 9.

σφραγισάμενος] *Having secured* (as by the affixing of a seal to an instrument or possession). See note on iv. 11, σφραγῖδα.

καρπόν] Here καρπός is used in the general sense of *receipt* or *benefit*. Not perhaps without some deeper thought of the future reward of true Christian bounty; as in Phil. iv. 17, οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλὰ ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν.

ἀπελεύσομαι] *I shall go forth. I shall start on another journey.*

δι' ὑμῶν] 2 Cor. i. 16, καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδονίαν.

29. ἐν] As if *enveloped in, compassed with*, &c.

πληρώματι] *Fulness, plenitude.* See note on xi. 12, τὸ πλήρωμα αὐτοῦ.

εὐλογίας] The primary idea of εὐλογία, *speaking good of another* (especially applied to *the praise of God*, as in James iii. 10, εὐλογία καὶ κατάρα. Rev. vii. 12, ἡ εὐλογία καὶ ἡ δόξα... τῷ Θεῷ ἡμῶν) passes into that of *a benediction which fulfils itself in benefaction;* whether on the part of *man* (2 Cor. ix. 5, τὴν προεπηγγελμένην εὐλογίαν ὑμῶν), or of *God* (as here, and Gal. iii. 14. Eph. i. 3, εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ. Heb. vi. 7. 1 Pet. iii. 9). The word *blessing* comprehends all these uses.

30. διὰ...διά] See note on xii. 1, διά.

τῆς ἀγάπης τοῦ πνεύματος] *The love of* (*belonging to*) *the Spirit.* Embracing perhaps the two ideas, (1) *felt by*, and (2) *inspired by*, the Holy Spirit.

συναγωνίσασθαί μοι] *To join your efforts with mine.* See Col. ii. 1, 2, ἡλίκον ἀγῶνα ἔχω ὑπὲρ ὑμῶν...ἵνα παρακληθῶσιν αἱ καρδίαι κ.τ.λ. iv. 12, πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς ἵνα κ.τ.λ.

πρὸς τὸν Θεόν, ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων 31
ἐν τῇ Ἰουδαίᾳ καὶ ἡ διακονία μου ἡ εἰς Ἰερου-
σαλὴμ εὐπρόσδεκτος τοῖς ἁγίοις γένηται, ἵνα 32
ἐν χαρᾷ ἐλθὼν πρὸς ὑμᾶς διὰ θελήματος Θεοῦ
καὶ συναναπαύσωμαι ὑμῖν. ὁ δὲ Θεὸς τῆς εἰρή- 33
νης μετὰ πάντων ὑμῶν· ἀμήν.

Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν XVI. 1
ἡμῶν, οὖσαν καὶ διάκονον τῆς ἐκκλησίας τῆς
ἐν Κεγχρεαῖς, ἵνα προσδέξησθε αὐτὴν ἐν κυρίῳ 2

31. *Or* ἡ δωροφορία μ. *Or* ἡ ἐν Ἰ.
32. *Or* ἔλθω. *Or* θ. κυρίου Ἰησοῦ. *Or omit* καὶ συναν. ὑμῖν.
xvi. 1. *Or omit* δέ. *Or omit* καί.

31. ῥυσθῶ] See note on vii. 24, ῥύσεται. For the tense, compare Luke i. 74, ἐκ χειρὸς ἐχθρῶν ῥυσθέντας. 2 Thess. iii. 2, καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων. 2 Tim. iv. 17, καὶ ἐρρύσθην ἐκ στόματος λέοντος.

32. ἵνα ἐν χαρᾷ] If ἐλθών (not ἔλθω) be the reading, and καὶ συναναπαύσωμαι ὑμῖν be retained, the καί must be rendered *also*.

θελήματος] When θέλημα stands without the article, it expresses *an act of the will, a volition*. See 1 Cor. i. 1. 2 Cor. i. 1. Eph. i. 1. Col. i. 1. iv. 12.

συναναπαύσωμαι ὑμῖν] *I may refresh myself with you*. This double compound is found only here, and in Isai. xi. 6, LXX. καὶ πάρδαλις συναναπαύσεται ἐρίφῳ. For the sense, compare 1 Cor. xvi. 18, ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν. 2 Cor. vii. 13. Philem. 7, 20.

XVI. 1. συνίστημι δέ] See note on iii. 5, συνίστησιν. For δέ, see note on xiv. 1, τὸν δέ.

καί] *Also*. Besides her general claim as a Christian sister.

διάκονον] Not necessarily implying an *office*, but the devotion of a Christian woman to the service of the poor and sick. Compare 1 Tim. v. 10, εἰ ἐξενοδόχησεν, εἰ ἁγίων πόδας ἔνιψεν, εἰ θλιβομένοις ἐπήρκεσεν κ.τ.λ.

Κεγχρεαῖς] Acts xviii. 18, κειράμενος ἐν Κεγχρεαῖς τὴν κεφαλήν· εἶχεν γὰρ εὐχήν. The mention of Cenchreæ (one of the two ports of Corinth) is one indication of the date of this Epistle; viz. during St Paul's second visit to Greece, Acts xx. 2, 3.

2. προσδέξησθε] Phil. ii. 29,

ἀξίως τῶν ἁγίων καὶ παραστῆτε αὐτῇ ἐν ᾧ ἂν ὑμῶν χρῄζῃ πράγματι· καὶ γὰρ αὐτὴ προστάτις πολλῶν ἐγενήθη καὶ ἐμοῦ αὐτοῦ.

3 Ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν τοὺς συν-
4 εργούς μου ἐν Χριστῷ Ἰησοῦ, οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν, οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ ἀλλὰ καὶ πᾶσαι αἱ
5 ἐκκλησίαι τῶν ἐθνῶν, καὶ τὴν κατ' οἶκον αὐτῶν

προσδέχεσθε οὖν αὐτὸν ἐν κυρίῳ μετὰ πάσης χαρᾶς, καὶ τοὺς τοιούτους ἐντίμους ἔχετε.

ἐν κυρίῳ] This phrase, or an equivalent, occurs more than ten times in this chapter. See note on vi. 11, ἐν Χριστῷ Ἰησοῦ.

ἀξίως τῶν ἁγίων] Compare Eph. iv. 1, ἀξίως...τῆς κλήσεως. Phil. i. 27, ἀξίως τοῦ εὐαγγελίου. Col. i. 10, ἀξίως τοῦ κυρίου. 1 Thess. ii. 12. 3 John 6, ἀξίως τοῦ Θεοῦ.

παραστῆτε] 2 Tim. iv. 17, ὁ δὲ κύριός μοι παρέστη καὶ ἐνεδυνάμωσέν με.

χρῄζῃ] Matt. vi. 32, χρῄζετε τούτων ἁπάντων. Luke xi. 8, ὅσων χρῄζει. 2 Cor. iii. 1, ἢ μὴ χρῄζομεν ὡς τινες συστατικῶν ἐπιστολῶν κ.τ.λ. The peculiarity here is the genitive of the *person* (ὑμῶν).

καὶ γὰρ αὐτὴ] *For she herself also.*

προστάτις] *Protectress, champion.* A remarkable word for a Christian woman's service towards an Apostle.

3. Πρίσκαν καὶ Ἀκύλαν] Notice their frequent changes of abode: (1) at Corinth, *lately come from Italy*, Acts xviii. 2 (Πρίσκιλλαν): (2) at Ephesus, Acts xviii. 18, 19, 26. 1 Cor. xvi. 19: (3) at Rome, as here: (4) at Ephesus (probably), 2 Tim. iv. 19.

4. οἵτινες] As in verse 7. *Persons who.* See notes on i. 25, 32, οἵτινες.

τράχηλον ὑπέθηκαν] *Pledged (hazarded) life.* Possibly in the tumult at Ephesus (Acts xix.); though it must be confessed that that danger (as there described) scarcely seems to justify the language of 1 Cor. xv. 32, or of 2 Cor. i. 8, and rather refers us, for explanation of all these expressions, to some unrecorded peril.

5. τὴν κατ' οἶκον] They seem to have opened their house for the Christian worship at Rome, as before at Ephesus (1 Cor. xvi. 19, Ἀκύλας καὶ Πρίσκα σὺν τῇ κατ' οἶκον αὐ-

ἐκκλησίαν. ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν μου, ὅς ἐστιν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν. ἀσπάσασθε Μαρίαν, ἥτις πολλὰ ἐκο- 6
πίασεν εἰς ὑμᾶς. ἀσπάσασθε Ἀνδρόνικον καὶ 7
Ἰουνίαν τοὺς συγγενεῖς μου καὶ συναιχμαλώτους μου, οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις,

τῶν ἐκκλησιῶν); as Nymphas at Laodicea (Col. iv. 15, Νυμφᾶν καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν); as Philemon at Colossæ (Philem. 1, 2, Φιλήμονι τῷ ἀγαπητῷ...καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ).

ἀπαρχὴ τῆς Ἀσίας] So Stephanas is called ἀπαρχὴ τῆς Ἀχαΐας, 1 Cor. xvi. 15.

τῆς Ἀσίας] For this most limited of the three senses of *Asia*, compare, for example, Acts ii. 9, Πόντον καὶ τὴν Ἀσίαν. vi. 9, τῶν ἀπὸ Κιλικίας καὶ Ἀσίας. xvi. 6, διῆλθον δὲ τὴν Φρυγίαν καὶ Γαλατικὴν χώραν, κωλυθέντες ὑπὸ τοῦ ἁγίου πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ, ἐλθόντες δὲ κατὰ τὴν Μυσίαν ἐπείραζον εἰς τὴν Βιθυνίαν πορευθῆναι κ.τ.λ. 1 Pet. i. 1, ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας καὶ Βιθυνίας. Rev. i. 4, 11, ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ...εἰς Ἔφεσον καὶ εἰς Σμύρναν καὶ εἰς Πέργαμον καὶ εἰς Θυάτειρα καὶ εἰς Σάρδεις καὶ εἰς Φιλαδέλφειαν καὶ εἰς Λαοδίκειαν.

6. εἰς ὑμᾶς] A singular reading, implying some (unknown) services rendered by this woman to Christians at Rome.

7. Ἰουνίαν] Probably (from the words which follow) *Junias*, for *Junianus*. But verse 3, where *Prisca* (*Priscilla*) *and Aquila* are described as τοὺς συνεργοὺς of the Apostle, warns us against too great confidence as to the sex here.

συγγενεῖς μου] As verses 11, 21. Probably, *my countrymen*; Jews like myself. Compare ix. 3, τῶν συγγενῶν μου κατὰ σάρκα.

συναιχμαλώτους μου] If taken literally, this seems to refer to some imprisonment not mentioned in the Acts: reminding us of 2 Cor. xi. 23, ἐν φυλακαῖς περισσοτέρως.

ἐπίσημοι ἐν] *Persons of mark in the judgment of the Apostles.* Matt. xxvii. 16, δέσμιον ἐπίσημον. For St Paul's use of οἱ ἀπόστολοι, see 1 Cor. xv. 7, εἶτα τοῖς ἀποστόλοις πᾶσιν. Gal. i. 17, 19, τοὺς πρὸ ἐμοῦ ἀποστόλους...ἕτερον δὲ τῶν ἀποστόλων κ.τ.λ. For ἐν, compare 1 Cor. ii. 6, σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις.

8 οἳ καὶ πρὸ ἐμοῦ γέγοναν ἐν Χριστῷ. ἀσπά-
σασθε Ἀμπλιᾶν τὸν ἀγαπητόν μου ἐν κυρίῳ.
9 ἀσπάσασθε Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν
10 Χριστῷ καὶ Στάχυν τὸν ἀγαπητόν μου. ἀσπά-
σασθε Ἀπελλῆν τὸν δόκιμον ἐν Χριστῷ. ἀσπά-
11 σασθε τοὺς ἐκ τῶν Ἀριστοβούλου. ἀσπάσασθε
Ἡρωδίωνα τὸν συγγενῆ μου. ἀσπάσασθε τοὺς
12 ἐκ τῶν Ναρκίσσου τοὺς ὄντας ἐν κυρίῳ. ἀσπά-
σασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας
ἐν κυρίῳ. ἀσπάσασθε Περσίδα τὴν ἀγαπητήν,
13 ἥτις πολλὰ ἐκοπίασεν ἐν κυρίῳ. ἀσπάσασθε
Ῥοῦφον τὸν ἐκλεκτὸν ἐν κυρίῳ καὶ τὴν μητέρα
14 αὐτοῦ καὶ ἐμοῦ. ἀσπάσασθε Ἀσύγκριτον, Φλέ-
γοντα, Ἑρμῆν, Πατρόβαν, Ἑρμᾶν, καὶ τοὺς σὺν
5 αὐτοῖς ἀδελφούς. ἀσπάσασθε Φιλόλογον καὶ

8. *Or* Ἀμπλίατον. *Or omit* μου. 9. *Or* ἐν κυρίῳ.

πρὸ ἐμοῦ] John v. 7. x. 8. Gal. i. 17, πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους.

γέγοναν] A later form of γεγόνασιν. Rev. xxi. 6, καὶ εἶπέν μοι, Γέγοναν.

γέγοναν ἐν X.] *Have become in* (*have come into, have been incorporated* or *included in*) *Christ.* For γίνεσθαι ἐν, see 1 Tim. ii. 14, ἐν παραβάσει γέγονεν. 2 Tim. i. 17, γενόμενος ἐν Ῥώμῃ.

10. δόκιμον] See note on xiv. 18, δόκιμος τοῖς ἀνθρώποις.

11. Ναρκίσσου] Possibly the freedman of Claudius. If so, his household (of slaves) was kept (or transferred) together after his execution two or three years before the date of this Epistle. The expression is vague: τοὺς ἐκ τῶν Ναρκίσσου.

13. Ῥοῦφον] The same proper name occurs in Mark xv. 21.

καὶ ἐμοῦ] *His mother and mine. His mother, who has also been a mother to me.*

Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας ἁγίους. ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. ἀσπά- 16
ζονται ὑμᾶς αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ.

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς 17
τὰς διχοστασίας καὶ τὰ σκάνδαλα παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε ποιοῦντας, καὶ ἐκκλίνατε ἀπ' αὐτῶν· οἱ γὰρ τοιοῦτοι τῷ κυρίῳ 18
ἡμῶν Χριστῷ οὐ δουλεύουσιν ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ, καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσιν τὰς καρδίας τῶν ἀκάκων. ἡ γὰρ 19

17. *Or* ἐκκλίνετε.

18. *Or omit* καὶ εὐλογίας.

16. ἐν φιλήματι ἁγίῳ] *In the form of*, &c. See 1 Cor. xvi. 20. 2 Cor. xiii. 12. 1 Thess. v. 26. 1 Pet. v. 14.

17. τάς...τά] *Those which you know of.* For διχοστασίαι, see Gal. v. 20, ἐριθεῖαι, διχοστασίαι, αἱρέσεις.

παρά] *Beside*, and therefore (since only one can be right) *at variance with.* See i. 26, παρὰ φύσιν. Also Gal. i. 8, 9.

ἐκκλίνατε] 1 Pet. iii. 11 (Psalm xxxiv. 14, LXX.), ἐκκλινάτω δὲ ἀπὸ κακοῦ. The tense (if correct, but the evidence for ἐκκλίνετε is very strong) expresses *once for all, by one decisive repudiation.*

18. τῇ ἑαυτῶν κοιλίᾳ] *Their own appetite.* An allusion to the interested motives, love of gain, &c. of the false teachers. Phil. iii. 19, ὧν ὁ θεὸς ἡ κοιλία καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονοῦντες. 1 Tim. vi. 5, νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν. Tit. i. 11, διδάσκοντες ἃ μὴ δεῖ αἰσχροῦ κέρδους χάριν· εἶπέν τις ἐξ αὐτῶν...γαστέρες ἀργαί.

χρηστολογίας καὶ εὐλογίας] The distinction is that between *good-speaking* and *well-speaking*; between *plausibility* and *flattery.*

ἀκάκων] *Guileless.* Heb. vii. 26, ὅσιος, ἄκακος, ἀμίαντος.

19. ἡ γάρ] *I am led to write thus by the universal report of your Christian obedience; which, while it causes me joy, makes me also anxious that it should not be abused by designing men to your injury.*

ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο· ἐφ' ὑμῖν οὖν χαίρω, θέλω δὲ ὑμᾶς σοφοὺς εἶναι εἰς τὸ ἀγαθόν, 20 ἀκεραίους δὲ εἰς τὸ κακόν. ὁ δὲ Θεὸς τῆς εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει.

Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

21 Ἀσπάζεται ὑμᾶς Τιμόθεος ὁ συνεργός μου, καὶ Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγ-

20. *Or* συντρίψαι.

εἰς πάντας ἀφίκετο] See i. 8, ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ. 1 Thess. i. 8, ἐν παντὶ τόπῳ ἡ πίστις ὑμῶν ἡ πρὸς τὸν Θεὸν ἐξελήλυθεν.

σοφούς...ἀκεραίους δέ] Matt. x. 16, γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ περιστεραί. 1 Cor. xiv. 20, μὴ παιδία γίνεσθε ταῖς φρεσίν, ἀλλὰ τῇ κακίᾳ νηπιάζετε, ταῖς δὲ φρεσὶν τέλειοι γίνεσθε. Phil. ii. 15, ἄμεμπτοι καὶ ἀκέραιοι.

20. τῆς εἰρήνης συντρίψει] The Author of peace is the Giver of victory.

συντρίψει] A term selected probably with special regard to Gen. iii. 15.

τὸν Σατανᾶν] This name (meaning *enemy*) occurs on three occasions in the Old Testament, in each case rendered in the LXX. by διάβολος. 1 Chron. xxi. 1. Job i. 6, &c.: ii. 1, &c. Zech. iii. 1, &c. Frequently in the New, beginning with Matt. iv. 10.

21. Τιμόθεος] Timotheus was sent on into Macedonia and Greece from Ephesus (Acts xix. 22; compare 1 Cor. iv. 17. xvi. 10); rejoined St Paul in Macedonia (2 Cor. i. 1); was with him in Greece (as here); and accompanied him on his return to Asia (Acts xx. 4).

Λούκιος] The name occurs also in Acts xiii. 1, with the addition ὁ Κυρηναῖος. But identity cannot be inferred from a name so common.

Ἰάσων] Of Thessalonica. Acts xvii. 5—9.

Σωσίπατρος] Called Σώπατρος Πύρρου Βεροιαῖος, in Acts xx. 4, where he is said to have accompanied St Paul into Asia, immediately after this visit to Greece.

γενεῖς μου. ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ 22
γράψας τὴν ἐπιστολὴν ἐν κυρίῳ. ἀσπάζεται 23
ὑμᾶς Γάϊος ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας.
ἀσπάζεται ὑμᾶς Ἔραστος ὁ οἰκονόμος τῆς πό-
λεως καὶ Κούαρτος ὁ ἀδελφός.

Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ 25
εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ,

24. Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν· ἀμήν.

22. ὁ γράψας] As the *amanuensis*. For St Paul's usual method of authenticating his Epistles, see 2 Thess. iii. 17, ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὅ ἐστιν σημεῖον ἐν πάσῃ ἐπιστολῇ· οὕτως γράφω. 1 Cor. xvi. 21. Col. iv. 18. For a departure (at least for some considerable portion of his letter) from his practice of employing an amanuensis, see Gal. vi. 11, ἴδετε πηλίκοις ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί.

τὴν ἐπιστολήν] *The present letter*. So in Col. iv. 16. 1 Thess. v. 27.

23. Γάϊος] See 1 Cor. i. 14, where he is said to be a Corinthian. We read also of Gaius a Macedonian (Acts xix. 29), and of Gaius of Derbe (Acts xx. 4), not to mention the Gaius to whom the 3rd Epistle of St John is addressed. The name (which is the Latin Caius) is, like Lucius in verse 21, too common either to prove an identity or to create a difficulty. Gaius of Derbe accompanied St Paul into Asia (Acts xx. 4) after this sojourn in Greece; but it may seem most natural to understand the Corinthian Gaius to be here meant.

ξένος...ὅλης τῆς ἐκκλησίας] The Christian congregation at Corinth seems to have met at his house for worship. See references in notes on verse 5, τὴν κατ' οἶκον.

Ἔραστος] Erastus, like Timotheus, had been sent on from Ephesus into Macedonia (Acts xix. 22). At a much later period he is said on one occasion to have *remained in Corinth* (2 Tim. iv. 20).

ὁ οἰκονόμος τῆς πόλεως] *The treasurer of the city*. The city is not named, but Corinth may be probably inferred (see last note).

25. στηρίξαι] See note on i. 11, στηριχθῆναι.

κήρυγμα] *Proclamation*. Matt. xii. 41, μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ. Luke xi. 32. 1 Cor.

κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις
26 σεσιγημένου φανερωθέντος δὲ νῦν διά τε γρα-
φῶν προφητικῶν κατ' ἐπιταγὴν τοῦ αἰωνίου

i. 21, διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας. ii. 4, ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖς σοφίας λόγοις. xv. 14, εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα [καὶ] τὸ κήρυγμα ἡμῶν κ.τ.λ. 2 Tim. iv. 17, ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ. Tit. i. 3, ἐν κηρύγματι ὃ ἐπιστεύθην ἐγώ.

κατὰ ἀποκάλυψιν] *In accordance with an unveiling of a secret buried in silence through eternal times.* This clause may be regarded either as in apposition with κατὰ τὸ εὐαγγέλιον κ.τ.λ. above, or (rather) as explanatory of the κήρυγμα. *The proclamation of Jesus Christ is in accordance with a Divine unveiling of an eternally hidden secret.*

μυστηρίου] See note on xi. 25, μυστήριον.

χρόνοις αἰωνίοις] *Through eternal times. Throughout the whole period of past eternity.* A dative of duration, like John ii. 20, τεσσεράκοντα καὶ ἓξ ἔτεσιν ᾠκοδομήθη ὁ ναὸς οὗτος. Acts viii. 11, διὰ τὸ ἱκανῷ χρόνῳ ταῖς μαγείαις ἐξεστακέναι αὐτούς. Eph. iii. 5, ὃ ἑτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων. Compare the yet stronger expression (2 Tim. i. 9, Tit. i. 2), πρὸ χρόνων αἰωνίων (*before eternal times; before eternity itself began*).

26. φανερωθέντος δὲ νῦν] The same contrast is found in Eph. iii. 5, ὡς νῦν ἀπεκαλύφθη κ.τ.λ. Col. i. 26, τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, νῦν δὲ ἐφανερώθη κ.τ.λ. 2 Tim. i. 9, 10, φανερωθεῖσαν δὲ νῦν κ.τ.λ. Tit. i. 2, 3, ἐφανέρωσεν δὲ καιροῖς ἰδίοις κ.τ.λ. 1 Pet. i. 20, φανερωθέντος δὲ ἐπ' ἐσχάτου τῶν χρόνων κ.τ.λ. The *aorist* expresses *one decisive act of disclosure* διὰ τῆς ἐπιφανείας (2 Tim. i. 10) of Jesus Christ.

διά τε γραφῶν] *And by means of prophetic writings, &c. By the aid of the corroborative testimony of Old Testament Scriptures.* See note on i. 2, ἐν γραφαῖς ἁγίαις. Compare iii. 21, δικαιοσύνη Θεοῦ πεφανέρωται μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν. Compare 2 Pet. i. 19, ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον (*we have here a confirmation of the prophetic word*): showing the *mutual* confirmation of the Gospels and the Old Testament.

κατ' ἐπιταγήν] See x. 17, ἡ δὲ ἀκοὴ διὰ ῥήματος Χριστοῦ. Compare 1 Tim. i. 1, ἀπόστο-

Θεοῦ εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος, μόνῳ σοφῷ Θεῷ, διὰ Ἰησοῦ 27 Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.

27. *Or omit* ᾧ. *Or al.* τῶν αἰώνων.

λος Χριστοῦ Ἰησοῦ κατ' ἐπιταγὴν Θεοῦ σωτῆρος ἡμῶν. Tit. i. 3, ὃ ἐπιστεύθην ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν Θεοῦ.

τοῦ αἰωνίου Θεοῦ] Job xxxiii. 12, LXX. αἰώνιος γάρ ἐστιν ὁ ἐπάνω βροτῶν. Isai. xxvi. 4, ὁ Θεὸς ὁ μέγας, ὁ αἰώνιος. xl. 28, Θεὸς αἰώνιος, Θεὸς ὁ κατασκευάσας τὰ ἄκρα τῆς γῆς κ.τ.λ. 1 Tim. i. 17, τῷ δὲ βασιλεῖ τῶν αἰώνων κ.τ.λ.

εἰς ὑπακοὴν πίστεως] Compare i. 5, εἰς ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν. xv. 18, εἰς ὑπακοὴν ἐθνῶν.

εἰς πάντα τὰ ἔθνη] These words depend upon γνωρισθέντος. *Unto* (*as far as, so as to reach*) *all the nations of the world.* See note on viii. 18, εἰς ἡμᾶς.

27. μόνῳ] 1 Tim. i. 17, ἀφθάρτῳ ἀοράτῳ μόνῳ Θεῷ τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας. vi. 15, 16, ὁ μακάριος καὶ μόνος δυνάστης ... ὁ μόνος ἔχων ἀθανασίαν κ.τ.λ. Jude 25, μόνῳ Θεῷ σωτῆρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν δόξα κ.τ.λ. The absence of the article lays stress on the *attribute: One who has the characteristic of soleness, of aloneness, in His glory.*

ᾧ] The construction is unaccountably broken. Even the long-suspended sentence scarcely explains it. Possibly the familiar run of the doxology (ᾧ ἡ δόξα κ.τ.λ. Gal. i. 5. 2 Tim. iv. 18. Heb. xiii. 21) may be some apology for it, either in the author, the amanuensis, or the copyist.

εἰς τοὺς αἰῶνας] See note on i. 25, εἰς τοὺς αἰῶνας.

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[1] The numerals refer to chapter and verse. Where a word occurs more than once in the Epistle, the reference is made to the first or fullest note upon it. When two or more references are given upon the same word, it will be understood that there is some distinctive use in each.

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